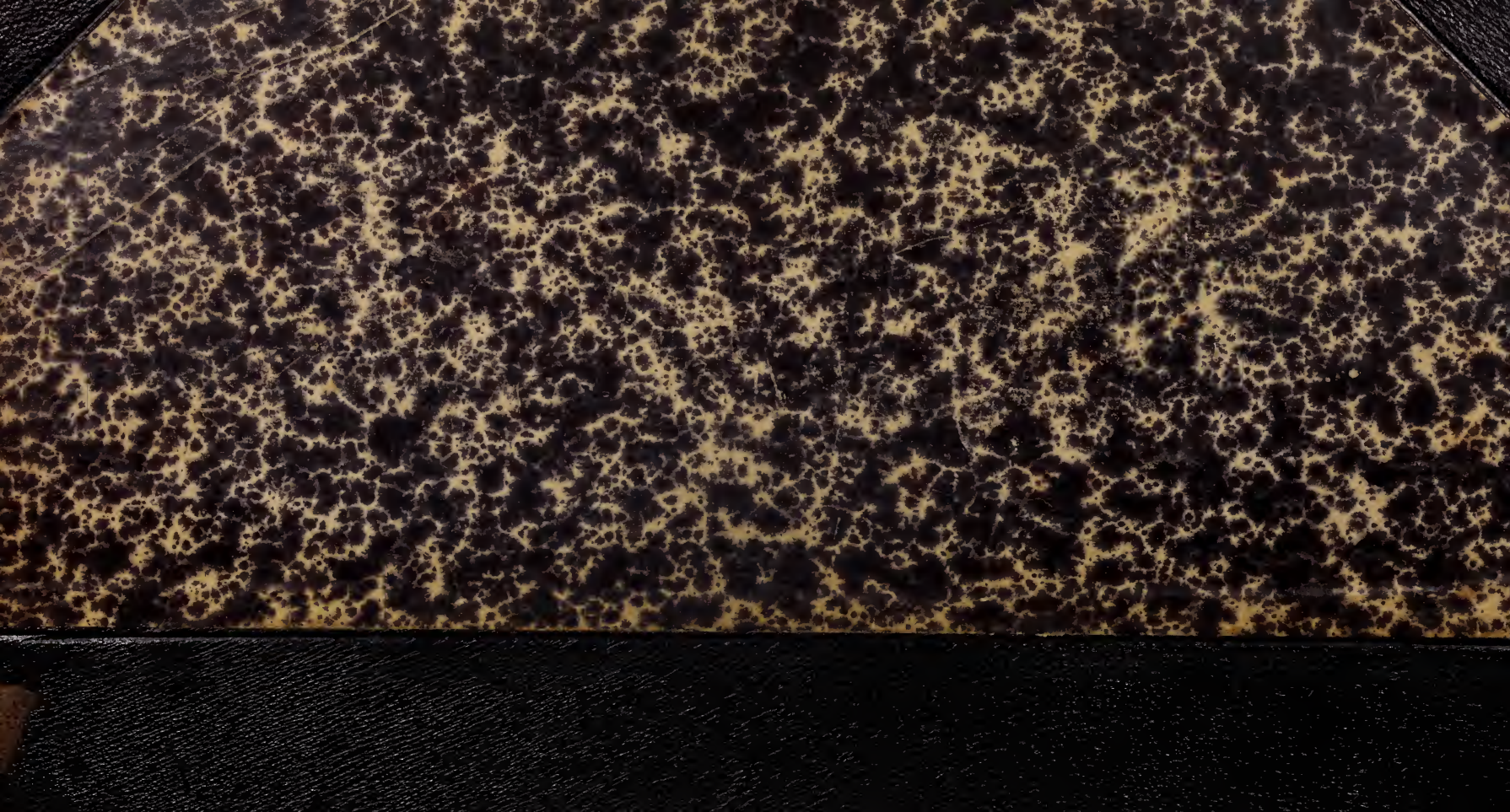

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THE

MISSIONARY REVIEW OF THE WORLD.

VOL. XI. No. 9.—*Old Series.*——SEPTEMBER.——VOL. I. No. 9.—*New Series.*

I.—LITERATURE OF MISSIONS.

THE CENTENARY CONFERENCE OF MISSIONS.

SECOND EDITORIAL LETTER FROM REV. A. T. PIERSON, D.D.

LONDON, June 26, 1888.

MY DEAR DR. SHERWOOD:—This great World Council impresses me as, so far in history, the climax of a series of astounding developments, which, like a pyramidal structure, have been rising from the broad base laid a century ago in the recognition of duty and debt to this lost world. These developments may especially be noted in seven directions or successive stages. First, there came the *opening of doors* till the whole world is now practically open. Then the organization of Missionary Societies and Boards now numbering over two hundred. Then the revival of the doctrine of divine stewardship and the consequent consecration of money; then the multiplication of laborers until the church knows not how to send those that offer. Then the development of the woman's agency in direct mission work. Then the bestowment of a new spirit of united prayer, and now the exhibition of the essential unity of all true disciples in what seems to me the most important and thoroughly ecumenical council that has ever yet assembled. The greatness of this gathering grows upon us all. Babel's miracle was reversed at Pentecost—the confusion of tongues that divided and dispersed mankind was offset by the tongues of fire uttering in every language the wonderful works of God. But here we have an advance even on Pentecost. Then and there, disciples could do nothing more than utter the gospel message, each in his own tongue. Here, from the east, west, north, south, the scarred veterans from a thousand fields have come up to the metropolis of the world, to translate into our one English tongue the stupendous triumphs of this gospel as wrought under their own eyes, in the isles of the sea, in India and China, Japan and Burmah, Turkey and Syria, Africa and Papal lands.

But though we have reached a climax of development, the topstone and capstone have yet to be laid before the pyramid of wonders is complete. *The whole world must now be taken possession of and occupied for Christ.* Without this grandest result, all else is comparatively not only unfinished, but is failure. To this end all else points and tends.

For this God led His people to see and feel their debt to a dying world. For this He opened wide the doors, led to the organization of societies whose network of effort should encompass the globe; for this He led disciples to give money and offer themselves; for this He brought woman to the front, gave a spirit of prayer and manifested the essential unity of all true disciples. And if now, with all these encouragements and helps, we do not go up and possess the land and drive out the sons of Anak, it will be the most faithless and cowardly apostacy of the ages! Never came the words of the inspired apostle with more force to the church: "See then that ye walk circumspectly, not as fools, but as wise, buying up opportunity, because the days are evil! Wherefore, be ye not unwise, but understanding what the will of the Lord is, and be not drunk with wine, wherein; is excess, but be filled with the Spirit." Eph. v. 15–18.

Another impression most profoundly made by this Conference is the necessity for a *positive, aggressive type of Christian faith and life.* The gospel needs no defense—if it does, the best apologetics are found in *energetics.* To use the spade and throw up defenses may be well enough for those whose principal thought is to put up a barrier and a rampart between themselves and the foe. But whenever an enemy can put the opposing army on the defensive an immense advantage is gained. The only hope of successful warfare is to carry the war into the enemy's country—give him all he can do to take care of himself, press him to the wall, divide his forces, giving him no chance to combine and concentrate; compel him to garrison every imperiled point, not knowing where next you are about to strike. God never meant that His troops should busy themselves throwing up intrenchments and hiding behind defenses. To attempt to defend the Bible is a confession or concession of its weakness, or rather our own. Christian missions have shown that the gospel needs no defense. It is the power of God unto salvation, and the wisdom of God, too. All we have to do is to let philosophy, speculation, doubtful hypotheses alone, and simply, persistently, faithfully, lovingly, positively preach Christ, and the gospel will assert its own authority and vindicate its own divinity. There is such a thing as obscuring its glory even by the smoke of the incense of our own praises. There was one paper read on the work in the Fiji Islands; it occupied but twenty minutes, yet that twenty minutes, packed full of simple facts, carried conviction not to be produced by a half a day's subtle reasoning. The logic of events is the demonstration of the Spirit. The world may dispute the conclusions of argument: the keen edge of the metaphysician's sword often only whets the edge of his antagonists. But there are wonders of God's power that compel even Charles Darwin to say, with Pharaoh's magicians, "*This is the finger of God.*" Those facts, modern missions must multiply and spread before the people. We need not yoke our

arguments to God's chariot: only gather out the stones and give it free course and it will be glorified.

Another profound impression left by this World Council is that of the marvelous *celerity of movement* in this march of the ages. Truly God is marching on, and he who would keep pace with God must not lag behind or lack for energy and enthusiasm. This is an age of steam and telegraph. There has been an amazing development of human invention and discovery. The march of humanity has been so rapid as to leave every other age far behind in rate of advance. Within a quarter of a century changes have taken place which have revolutionized human society. The spectroscope has been added to the telescope and microscope. The telegraph has yoked the lightning to its chariot, and now outstrips even the wings of the wind. We have devised photometers so delicate that stars which the greatest telescope cannot reveal are detected by the delicate instruments that betray the presence of the faintest light. The deaf are almost made to hear and the blind to see. The most terrible surgical operations are performed while the patient is wholly unconscious through the beneficent action of anæsthetics. But if the march of man is rapid, how much more so is the march of God. He never falls behind. The faster man moves the faster God moves. The celerity of His march is always in proportion to the preparation and capacity of His people to follow. And hence we may expect Him as leader to move onward and forward with more and more astounding rapidity as He gives us facility and opportunity for a corresponding rapidity of advance.

The unthinking man and even disciple may sometimes become discouraged and complain that it is impossible to meet the growing demands of the constantly advancing and enlarging work of missions. But such forget two things. First, this is the convincing proof that *it is God's work* and He is in it. No human power could have opened doors as He has done it, or swept away obstacles such as He has removed, or insured such miraculous swiftness of movement. In every part of the world-field God is manifestly working, and because He is working, His church finds new developments perpetually challenging her attention and response. While hurrying to occupy one new point and post of advantage another and another invite immediate occupation. While going up to possess some fair land that has suddenly been thrown open, fresh territory on every side commands and demands our prompt entrance, lest the enemy go in before us. While we are hurling back one wing of the enemy, the other gives way and the very center reels and staggers, and God sounds the trumpet call for fresh battalions to come to His help and complete the route of the foe. All healthy work and successful war makes constantly increasing demands on our resources, our sacrifices, our energies, our endeavors. A healthy boy will outgrow and outwear his old clothes, in fact they never get *old*, for

while yet comparatively new, he gets too big for them, or his very activity quickly wears them through or tears them through. But no sensible mother ever complains because her boy is growing. A poor sickly cripple may wear the same pants till they rot from mere age, but the cripple does not grow. Because missions represents the healthy offspring of the church in her best type of life, the work of missions will always astonish us by rapidity of development. The more rapid, the more normal and healthy and hopeful.

Secondly, let us not forget that it is the *salvation of the church to be in straits.* Laodiceanism is always already developed whenever and wherever disciples become rich in goods and easy in mind, as those that have need of nothing, or are sufficient unto themselves. Emergencies drive us to God for new help and strength, as they drove Moses and Joshua and Hezekiah to the throne of grace. To feel deeply our own inadequacy to the task ; to be consciously in the minority ; to be humbled by our own weakness, poverty, ignorance, infirmity—this is the first condition of real power. If our trust in God be only as great as our distrust of ourselves, there are no triumphs impossible.

It is an indisputable historic fact that the eras and epochs of the greatest power in the church have been those when the exigencies and emergencies have been the most trying and desperate. The very fires which, by a seven-fold trial in the furnace, kept the Huguenots and Waldensian churches pure and true, were the fires of persecution. The most startling supernatural deliverances were wrought when every human hope had been crushed by apparent and overwhelming disaster. The church of God will never be in easy circumstances. Whenever Jeshurun waxes fat he always kicks. Whenever God's people get in comfortable and especially luxurious circumstances, then evangelism declines, worldliness creeps subtly in, devotion dies, and the church has but a name to live. But to see a host of foes in our very front, which we cannot meet in our own strength ; to behold a work whose very opportunities far overtax our available resources of men and means ; to find God's chariot hastening on at such a rate that at our utmost speed we can barely keep it in sight—ah, this deepens the spirit of prayer, evokes consecration, and compels close fellowship with each other and with God.

Another impression left by this conference is the *necessity of closer and more active fellowship among disciples.*

Much has been said of our *unity* as expressed and developed in this great conference. Let us not forget that the very emergency of the church *compels* unity. Our opportunity and our peril alike make unity absolutely necessary. Before a united, determined, malignant, desperate foe, marshaling all his hosts and concentrating all his force against the Bible, the Christ and the institutions of the gospel, we cannot afford to be divided. We unconsciously and involuntarily

draw together in presence of a common danger. When the ark is in danger, we forget our tribal standards and close up our ranks about the tabernacle of God, until we touch shoulder to shoulder and forget our tribal allegiance in our anxiety for the treasures of our faith and hope. Macaulay says that in presence of men that worship a cow, the differences between evangelical disciples become positively insignificant. We add that to magnify and emphasize them till they become separating barriers and dividing lines, in the presence of foes that, like Herod and Pilate, become friends for the sake of crushing Christianity, is positively criminal. I take no merit or credit to myself that in this great conference I have forgotten my own country and my father's house, and almost lost my own identity and denominational connection. In the presence of issues so vast, and perils so tremendous, and work so herculean, and foes so colossal, all has been driven from my mind save the fact that I am a servant of God, and am standing with other servants of God, watching the imperative signals of His hand in the crisis of the opportunity of the church and the destiny of the world. And if, in presence of such an enemy on the one hand and the Jehovah of the covenant on the other, I could not forget all else but this, that we have one Lord, one faith, one baptism, one common cause, hope, and home, I should doubt whether, after all, I am a disciple. A man who, in such a presence, magnifies his denomination is only a fossilized ecclesiastic—a mere mummy.

In connection with this necessity of closer fellowship, one other impression this conference has graven on my heart, and that of many others, as with the pen of iron and the point of adamant: The voice of God to-day commands *active co-operation among disciples in mission work*. Here for ten days we have met from every quarter and every evangelical branch of the great Church Catholic, and not a discordant note has been sounded. Brethren may dwell together in unity, may talk freely and frankly of things in which there is wide difference of opinion, and yet feel one heart-beat of responsive sympathy. This harmony of feeling and concert of action would continue if the *contact* and *fellowship* could continue. But there is danger that when we separate, diversities of sphere, denominational view and practical working may leave the way open for misapprehension and possible conflict. Can we not perpetuate this contact and preserve this fellowship? The conference has bound itself by wholesome restraints not to open the door to resolutions. But even wholesome restrictions must not become a yoke of bondage.

I am fully persuaded that there is at least one way in which we may preserve certain links of contact and co-operation. We have spent hours upon the discussion of missionary comity, and in it we were touching the very core of practical mission problems. Now the only

hope of permanent adjustment of missionary comity is by a missionary committee. Change the emphasis of your accent and you have the remedy suggested. This blessed contact which has developed such overflowing charity it would be a disaster to have broken and lost. Could there not be a committee, not legislative but advisory, representing different denominations and societies, to whom might be referred any questions pertaining to the adjustment of our common and co-operative missionary work? What if such representative men as Sir John Kenneway and Eugene Stock, Wardlaw Thompson and A. C. Thompson, Ellenwood and Gordon, Hudson Taylor and Wm. M. Taylor, Bishop Wilson and Ninde, could be organized into an interdenominational and international missionary committee, to keep up this blessed contact and counsel with each other by correspondence or converse as new exigencies arise!

Let me mention one direction especially in which such a committee would be pre-eminently helpful: *the occupation of fields for Christ.* First, as to fields already fairly preoccupied, it could be determined to leave them to those now working in them, unless too large. So has the Nile Valley been practically left to the United Presbyterians, Turkey to American Congregationalists, Palestine to English Churchmen, and Siam to American Presbyterians.

Second, as to fields now open but unoccupied, whose very vastness demands division of labor, such a committee might aid in securing prompt and united occupancy without overlapping and interference.

Third, as to fields not yet opened fully but just about to be—like Korea and Thibet—preparations might be made by which both delay and waste of material might be prevented. So important does this matter seem to me that I can think of no other work more important, and for the sake of doing this any man might feel honored if he were called of God to lay down any other and separate himself unto this. I am painfully conscious that the occupation of the world-field, vast as it is, is not a matter of numbers. There is an enthusiasm of mere numbers that is often misleading and mistaken. God can work by a few humble faithful consecrated souls better than by a vast host of nominal disciples. Quality is far more important than quantity. But the fewer the heroic souls ready to dare the self-denying work the greater the need of preventing waste. We shall need all the men and women and all the money and means which can be obtained for the Lord's work. Let us have wise and holy counsellors, who act for the church and the Lord Christ, in mapping out the world-field and distributing the workmen widely and wisely.

But above all *our eyes need to be turned to the Lord.*

In the year 1863, in the midst of the great war for the Union, the ordinarily rainless summer in Nevada was suddenly interrupted by a

densely dark and threatening sky of storm-clouds. So heavy the pall that rested over Virginia City that Mount Davidson could scarcely be distinguished in the distance from the black masses behind it.

A remarkable phenomenen then appeared. Upon the very summit a little tongue of golden flame swayed to and fro like some weird supernatural signal; strange flame, indeed! for it neither waxed nor waned, but steadily burned on. It was the flag of the republic. There chanced to be a rift in the dense clouds, and the setting sun through that unseen rift flung its radiant beam upon that nation's standard and transfigured it to golden flame, and for an hour that burning banner held the charmed gaze of the multitude. And, stranger still, that very day marked the fall of Vicksburg and the victory of Gettysburg!

Darkness that may be felt overspreads the earth, and gross darkness the people. The black clouds of skepticism and infidelity, irreligion and idolatry gather their awful masses in our sky and threaten a destructive storm. But on the very summits of Pagandom, in the midst of the death-shade, waves God's own signal. The flag of the Cross burns in the ray of the Sun of Righteousness, the glory of God transfigures it. Even while we gaze upon it Satan's strongholds are giving way before the onset of God's missionary hosts, and the very tide of battle is turning. We have only to keep our eyes fixed on that banner, and by that sign we shall conquer!

THE TRAINING OF WORKMEN.

BY HENRY GRATTAN GUINNESS, LONDON.

[Dr. Pierson writes, concerning this paper, read at the London Conference and furnished us by the author for publication: "Clear, practical, pungent and powerful, it captivated the assembly."—EDS.]

WE have in this year 1888 reached an important crisis in missions. A hundred years of missionary labor lie behind us, and we gather at this International convention from east, west, north, and south, to study its records, and to learn its lessons, that we may start with the fresh knowledge and renewed energy for our still unreached goal—the evangelization of the world.

The century has been a glorious one in gospel work. After ages of apostacy—followed by stormy times of Reformation—the church awoke a hundred years ago to its duty to publish the gospel to all mankind. During the century, thousands of devoted laborers have gone forth; hundreds of heathen languages have been learned; the Scriptures translated into them; the Word of God widely proclaimed, and some three millions of heathen converted to Christianity. Among all people the gospel has proved its soul-transforming power. A co-operative providence has opened the world. Railways and steamers traverse it in every direction. Meanwhile Protestant Great Britain, America and Germany have largely increased their population and their wealth. England alone, after spending freely on necessaries and luxuries, hoards annually now no less than 240 millions of money (1,200 millions of dollars). The means to accomplish our God-given work are increased and increasing. What we want now, and what we seek, is full purpose and resolution to *use* the powers we possess. God grant that this conference may be, as it ought to be, a turning-point in missions—a stage from

which the church will make a fresh start, and push on her glorious warfare against sin and Satan with tenfold courage and energy, resolving by divine help to evangelize the world before the present generation has passed away!

If this is to be done it is clear that there must be an *enormous increase* in the missionary army. The non-Christian nations number over a thousand millions. To give no more than one missionary to every ten thousand of these we should need a hundred thousand missionaries. There are at present only six thousand in the entire field—men and women, all told. A new era, however, seems dawning—witness the hundred missionaries added to the China Inland Mission in 1887, and the thousands of undergraduates in England and America who have recently pledged themselves to missionary work. God is evidently answering prayer, and thrusting forth laborers into His harvest.

We gather here to-day at the outset of this convention, to consider the *qualifications* and *training* necessary for missionaries. Four points are raised for discussion—the first as to mental and spiritual *qualifications;* the second as to special *training at home;* a third as to *training in the field;* and a fourth as to the advisability of establishing *missionary lectureships* in our colleges. I take up here the first two of these points—the *testing* of candidates to ascertain their suitability for the work, and their *training* after acceptance, and before being sent out.

And firstly as to the *qualifications* required. A missionary is an ambassador for Christ to the heathen—or to any non-Christian people. It is of necessity, therefore, that he be a true Christian—an anointed man, one called of God to the ministry of the gospel, and sent forth by Him. The church cannot create such laborers; only He who made the world can make a true missionary. No training can manufacture him; no human ordination can fit him for his work. The best musical education cannot make a musician of one who has no ear, nor the ablest instruction an artist of one who has no taste. It is clear that we cannot create even genius, how much less grace. A true missionary, like a true minister, is a supernatural gift to the church and to the world from the ascended Saviour. He ascended up far above all heavens, and gave apostles, prophets, evangelists, pastors and teachers. He alone gave them then, He alone can give them now. In considering the application of a candidate, therefore, the question to be settled is not, Can he be made into a missionary? but, Has God called him to be such? Have the necessary qualifications been bestowed? Only where this is the case can the training be of any use. If a man or woman is to become a true and useful missionary, there must first be not only genuine conversion and sincere personal piety, but whole-hearted self-consecration to the work of God, and a call to His holy service; including a strong inward sense of vocation, together with providential indications and adaptations. There must be mental and physical fitness for foreign service, and above all *the spirit of Christ*, for no matter what other qualifications a man may have, he will never be a missionary unless he is filled with Christ-like compassion for the lost, and with a burning desire to seek and save them. This should be the ruling feature of his character. With this almost any special talents may be utilized in missionary service; without it, even the most brilliant are useless. If the heart be intensely set on the salvation of the perishing, love will teach ingenuity, and lead to painstaking and perseverance. Love will overcome all obstacles, and accomplish its object. The love of souls, the longing for salvation, is one of the leading qualifications that should be looked for.

But even the presence of this does not make testing needless, for there may co-exist with it physical, mental or moral disqualifications. Delicate or unsound health, a nervous irritabitity or desponding temperament, a lack of vitality or vigor, personal defects of a serious character, hereditary or acquired tendency to any dangerous malady or bad habit—these are so many *physical disqualifications.* So again, a prevailing mental obtuseness, the absence of general intelligence and common sense, the want of good memory, of the power of attention and observation, of ability to distinguish between things which differ—to reason correctly and to reach right conclusions—any conspicuous defect in these *mental* requisites should create grave hesitation as to a candidate's fitness for missionary work.

And there are *moral defects* also which would hinder usefulness even if body and mind were all right. Pride, obstinacy, want of docility, of meekness, of sympathy; habits of exaggeration, misrepresentation, or mischief-making; indolence, selfishness, rashness, levity of character, lack of patience and perseverance, of faith and courage, of self-denial and prayerfulness; all these are prohibitory defects, and the candidate in whom any of these are observed should be recommended at least to wait till he has grown in needful grace.

On the other hand, it should be noted that there are defects of a different character, which constitute no real disqualification, because training may, to a great extent, remedy them. Ignorance, lack of habits of study, or of experience, narrow-mindedness arising from want of intercourse with various classes of men, awkwardness of manner, and many and similar faults, indicate only a candidate's need of education and training, and should not stamp him as ineligible.

2. We turn now to the subject of the TRAINING of accepted candidates. The question stands in the prospectus, "Should there be special training for the missionary service in addition to general education?" The answer is, *undoubtedly.* God always trains His instruments. Every true missionary must be specially trained for his work, though not all in our schools. God has His own schools. They are very various, and some of them strange and severe. Moses was trained to be the deliverer and lawgiver of Israel in the courts and schools of Egypt, and in the mountain solitudes of Midian, for eighty years. David was trained to be king over Israel by years of spiritual experience, and by many dangers and toils. Daniel was trained for his wonderful prophetic office by his education and career in Babylon. Any training that we can give to a volunteer for missionary work will form at best but a small part of a greater and more effectual training which God himself bestows. We can do something to help, though not much. Let us see to it that what we do be done in harmony with that which is done by the great Master. Our Lord himself carefully trained His apostles for the great work He committed to them—the evangelization of the world. His example is full of instruction for us.

Christ gave His disciples a threefold training—*theoretical, moral* and *practical.* This was one of the principal works which He accomplished in the world. He prepared the instruments, He trained the men who should afterwards evangelize it. He chose them, called them, kept them, taught them, prayed with them and for them, impressed His spirit upon them, breathed it into them: He corrected them, expanded their minds, exalted their conceptions, and purified their motives and purposes. Before He sent them forth into the world He kept them for over three years with himself, during which He set before them His own glorious and sacred example. What a development of soul!

What a training for service! "Follow me," He said, "and I will make you to become fishers of men." "Take up your cross and follow me." "Learn of me." "Abide in me."

Besides this He imparted to them priceless *instructions*. He taught them the nature of His divine kingdom, His own personal character and claims, the nature of true holiness, the simplicity, spirituality and power of prayer, the excellence of humility, the essential duty and blessed results of self-sacrifice, the sin of hypocrisy and formality, the spirituality of worship, and the supremacy of the Word of God over all human traditions. He revealed to them also the future, unfolding the prospects which lay before the church, the Jewish people and the Gentile world. He revealed the advent and the work of the Comforter, to whom they were in future to look for guidance and help. It was by these instructions and influences that He fitted His disciples to be the promulgators of a pure, spiritual, universal religion, with charity as wide as the world, with consciences sensitive about sin, yet free from superstitious scruples; with habits of obedience to the divine law, though emancipated from bondage to human customs, and with characters cured of pride and passion, impatience, selfishness and self-will. Christ employed as His first ambassadors God-given, God-taught and God-sent messengers, and even these He had both sifted and trained.

Hence it is evident that the development of *spiritual life* is the great thing to be aimed at in missionary training. Woe to the church if she neglects *this*, or gives it a secondary place! Her messengers will be of little use, for unspiritual agents can never accomplish spiritual work. Are we not building up a spiritual temple? Must not each stone of it be a living stone, seeing the house is to be the habitation of God through the Spirit? If, then, the end in view be spiritual, so must the means and methods be—we must follow the example of Christ.

The *effect* of this training was to transform the men who received it. They became a wonder in the world. Men marvelled at these Galilean fishermen —ignorant and unlearned as they were in earthly things—that they should possess such spiritual light and love, such wisdom and boldness as they evinced. Men took knowledge of them that they had been with Jesus. Yes, they had *been with Jesus*. That was the secret of their power; that was the method of their training. The society of Christ was the school of their apostleship, the college in which they graduated. They had been with Jesus, and as the Father had sent Him so He sent them into the world, promising himself to be with them, and with their faithful successors even to the end of the age.

The calling, qualifying and directing of the laborers thus commenced by our Lord was afterwards continued by the Holy Ghost through the church. He sent forth missionaries unto the Gentiles. The Apostolic Church acted directly under the Spirit's guidance. "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Then the church fasted, prayed, laid their hands on those men and sent them away. That is, *they* set apart and sent out those whom *God* had qualified and called. The Lord was with these missionaries and wrought glorious things through their instrumentality.

We cannot improve on this example of the primitive church. The Acts of the Apostles form the best guide-book for missionary societies and missionaries. The impulse and the energy must always come from heaven. Successful missionaries are God-appointed men. We must pray for such; watch and wait for them; welcome them and utilize them as they are given.

Yes, for the thousands of workers still needed in the mission-field we must first of all *pray*—pray as Elijah prayed for the rain, fervently, effectually, incessantly till the prayer is answered; pray as the church prayed for the promised Spirit before Pentecost. Such prayer would bring another Pentecost, and we need such a season to-day. We want the world to be evangelized, but we must remember that He who redeemed it and commanded His apostles *to* evangelize it, forbade them to leave Jerusalem on their glorious mission *till* they were endued with power from on high. They obeyed Him; the power came, and thousands were converted *by it*. But there never was and never will be any *substitute* for this spiritual power, this holy anointing. Without it evangelistic or missionary work must be in the deepest sense a failure.

With these sacred examples before us we cannot but ask the question whether our mode of *testing* missionary candidates is sufficiently careful and thorough, and whether our plan of *training* them aims, as it should do, *at the development of the moral and spiritual nature* even more than at the invigoration of the mental powers, and the impartation of mere knowledge. Do we *seek and select* in the first place, and *cultivate* in the second, *the type of character* which Christ cultivated? Are we guided in our selection mainly by the *spiritual* stature of the candidate—by his humility, patience, prayerfulness, and faith—by his possession of the Spirit of Christ? In our training, again, is our aim the right one? We educate abundantly, and education is undoubtedly a good thing, but it is a poor substitute for *grace exercised* and *spiritual gifts* strengthened by use, for habits of practical devotion and self-denying labor formed and established. Collegiate study and examinations are not enough. Degrees are no criterion. Men of high scholastic attainments have been sent out in our own day to convert the heathen, who have been converted by the heathen, or rather perverted by them from the truth. As Gideon tested his three hundred, so do we need to test and sift our missionary volunteers, and *the testing should include the Cross*. "Master," said one of old, "I will follow thee whithersoever thou goest." "Foxes have holes, and the birds of the air have nests," was the answer, "but the Son of Man hath not where to lay His head." That is, Christ intimated to the would-be disciple that to follow Him, he must *be prepared to share His lot*." No training that misses this element is worth much.

The reality of the missionary's devotedness is best proved and developed by hard and humble work among the ignorant, the prejudiced, the poor, the degraded at home. If a man objects to, or slurs labor among *them*, as beneath his dignity or disagreeable to his tastes, it is useless to send him forth as a missionary. Selfishness may make a good student, natural ability an acceptable speaker, but only distasteful service puts to the proof a man's *grace*, his sense of duty and strength of principle. Fifteen years' experience in the training of young men, and personal dealing with more than three thousand volunteers for missionary service, leads me to urge the importance of this test.

Next, perhaps, in value to spirituality may be ranked *evangelistic gift and ability*. How is this to be developed? In the same way that skill in any other line is imparted—by instruction and practice. The preparation for all ordinary work consists in the actual doing of it, not merely in gaining a theoretical knowledge of how it ought to be done. No one would employ a mechanic who had never worked at his trade, nor an architect who had never erected a building. No one would employ a doctor who had not treated the

sick, nor should we ever send out missionaries—preachers and teachers for the heathen—who have not *done* teaching and preaching work, and been blessed to the conversion of souls at home. If a man is not a successful soul-winner in his native land, he is not likely to become such in China or Africa. It is surely unwise in a high degree to commit to unproved men one of the most difficult of tasks. Unless a man has succeeded in turning others to righteousness in these lands where it is comparatively easy, what reason have we to conclude that he will do so in heathendom where it is much more difficult? There are home heathen enough in our crowded cities to afford practical training for missionary students. Just as medical students walk the hospitals, so should our missionary students learn their future work in our courts and alleys—in the centers where sin-sick and perishing souls needing the gospel remedy congregate. East London, for instance, with its vast and varied population, is an admirable training ground for missionary students. It was this fact which led us, many years ago, to plant there our Institute for Home and Foreign Missions, from which, during the last fifteen years many hundreds of missionaries have gone forth. We have more than a million of the working classes in this quarter. We have infidels, Romanists, English and foreign Jews, French, Germans, and Italians; Africans and Asiatics, including Chinese, Hindoos, and other nationalities. We have drunkards and paupers, and multitudes who are heathen in their habits, if not in their creed. Among these the evangelist can prove his gifts; he can either deal singly with individuals, or preach to companies gathered in rooms, mission-halls, lodging houses, or on board ships; and above all, he can address crowds in the open air.

The value of *open-air preaching* as a preparation for missionary work is exceedingly great. It cultivates aggressiveness, boldness, simplicity, directness, and earnestness of style, an extemporaneous delivery, and an interesting and striking manner of presenting divine truths. The open-air preacher must first gather his congregation, and then hold it in spite of surrounding distractions, with nothing but the simple power of his words. He must suit his style to the roughest and shrewdest of his auditors. He must promptly meet objections, answer questions, and quiet disturbances, as he seeks to win an entrance to unwelcome truths in the hearts and minds of neglecters and rejecters of the Word of God. He has to face opposition, and endure at times contempt and shame for the Master's sake. It is not easy work, and there is nothing in it to foster conceit or gratify self-esteem. It is really hard, self-denying service, more analogous to that which would be required of a missionary in the streets of India or China than almost any other form of gospel labor.

To preach from a pulpit to orderly congregations, prepared to listen respectfully and sympathetically, is no preparation for labor among the heathen. There is no trouble in gathering the people under such circumstances. Everything in their surroundings helps religious impression, and intelligent attention is bestowed on the preacher. But there is nothing of this sort in heathendom! One who is only up to work of this conventional type might almost as well stay at home. The missionary has to press his message on men who have no notion of its importance, no disposition even to listen to it, no substratum of religious knowledge on which to work, no enlightened conscience to which to appeal, no habits of reverence or decorum, no sympathy with the preacher's mode of thought, and but an imperfect comprehension of his language. Like the open-air preacher, the missionary must not expect either to be sought, appreciated, or thanked for his service, nor to find

in it any other gratification than that of serving Christ and saving men. In this and in other similar efforts to raise and transform *degraded and sunken populations at home*, the missionary candidate is not the best *trained* for his future work, but best tested, best *proved fit* for it.

In addition to such experiences a missionary needs, of course, *knowledge of various kinds.* Education of the mind has its place, though it be not the first place. The higher the mental qualifications of a man or woman (other things being equal) the better. But here it should be clearly stated that the nature of the case indicates that only a certain proportion of missionary workers require what we call a thorough education. Do we not limit too narrowly the class of men from which we select missionary agents? Do we sufficiently remember that the first missionaries were mostly poor and uninfluential in worldly position, ignorant and unlearned as regards mental attainments, not many wise, not many mighty, not many noble were called. For one learned Paul of Tarsus there were eleven plain men of no special erudition, fishermen and men of that class whose principal education was that which they received from Christ himself. The army requires more privates than officers; and one architect can plan a building which will need many hands to erect. Some highly-cultured men are of course needed in a mission, and are essential to its highest prosperity; they are needed to do literary work, reduce unwritten tongues, and translate the Scriptures; to train and teach native evangelists, to lead and organize, to direct and to originate. But are they the only men needed? Did any army consisting of officers only ever march to victory? Are not rank and file required as well? and does not the mission army need hundreds and thousands of privates? Is it essential that all, or even the great majority of missionaries, should be scholarly gentlemen who have studied from boyhood to maturity at heavy expense of time and money? Do the ninety per cent. of the population of China who cannot even read, or the savages of Central Africa or the New Hebrides, demand teachers of a higher stamp than do the working classes in these countries? Should we not esteem it a great waste of resources to insist that all home and city missionaries should be classical scholars? And are not workers of all classes required among the heathen as much as at home? May not many men without either the leisure or the means, or perhaps even the inclination for a long and elaborate course of study—intelligent artisans, young clerks in banks, in offices, assistants in shops, the sons of farmers, mates of vessels and skilled mechanics, tradesmen, teachers and others—be well suited to serve Christ among the heathen, to preach the simple gospel to the masses of the people?

On the other hand, to send out ignorant and untrained men to undertake missionary work were clearly folly. "Let such first be proved," is a dictate of common sense as well as a precept of Scripture. Paul said to Timothy as regards the truths of the gospel which he had taught him, "The same commit thou to faithful men who shall be able to teach others also." Of all men a missionary should be a man of general intelligence and fertile resources. Without a measure of cultivation it is impossible that he should be this. Knowledge is power, and missionaries as a class should know something of everything. A missionary has to travel, and should understand geography. He may perhaps have to build his house, to make his own furniture, to till or direct the tillage of his garden, the cooking of his food, to work the printing-press. Knowledge even on such matters will therefore be valuable to him. He may be situated far from any skilled physician, and ought therefore to have at least some elementary knowledge of anatomy and physiology

and of the use of simple surgical and medical aids. The more grammatical knowledge he has the better, for he will have to learn and use a foreign tongue, and possibly to translate into it the Word of God. He ought to know enough of nature to appreciate the works of God, and enough of history to perceive the background of Bible facts. As he has to teach Christianity, he should know something about the history of its planting, its early sufferings and triumphs, the origin and progress of existing apostacies, and the story of the Reformation. He should also be acquainted to some extent with the history of modern missions, including the lives of eminent missionaries. But above all, he ought to be well acquainted with the Bible. That Book will have to be the companion of his loneliness, the guide of his perplexity, the support of his life, the instrument of his labors. It should be the chief subject of his study. His mind should be familiarized with the sacred text, with the evidences of its inspiration, and with the varied doctrinal and practical truths which it reveals. He needs to be rooted and built up in Christ, and established in the faith, and the aim should be to give him a firm grasp of the teachings of Scripture, and instruction, as far as possible, in the whole counsel of God.

It is a serious question whether in our training of missionaries we give the Word of God the place which it deserves. Is not Bible study in our colleges apt to be too cramped, and too merely critical? We teach our students to dissect the Scriptures, but are they taught to dissect their own hearts, to understand themselves? We teach them the letter of Scripture, but do we lay due stress upon the posession of its spirit? We teach them to judge the Book, but they should he taught to let it judge them, and by its light to judge of all things. Is not God's Word a fire and a hammer? Woe to us if by our processes we strip it of its sacredness and strength. Let us give the Word of God its proper place, and own its supreme authority, pre-eminence, and power.

It is the desire of this conference that those who take part should contribute to the general stock the results of their experience, suggesting for the consideration of their brethren the chief practical conclusions to which they have been led. I may mention, then, that guided by the principles indicated in this paper, we founded, fifteen years ago, in East London, an institution for training and helping into the foreign field young men who desired to be missionaries. We subsequently added a country branch of the Institute, and later on a Training Home for Deaconesses. During these fifteen years we have dealt with more than three thousand volunteers for missionary work, have received on probation between eight and nine hundred, have trained and sent out five hundred missionaries, and have now about a hundred students in the Institute. Our plan is to give the students, where they require it, preliminary secular instruction in the country branch, and then practical training in East London, including missionary, evangelistic, linguistic and medical departments. All our students receive from a qualified medical man the training of the ambulance corps, the results being tested by a public examination. The deaconesses, in certain instances, are sent for three months to live in hospitals where the maternity cases are treated. Students going to Africa receive instruction in the treatment of tropical fevers, and where there has been special fitness we have given students the advantage of a four years' medical course in the London Hospital. In almost every case these have become qualified medical men, and are now in the mission-field. The time spent by students in the Institute has varied according to their age and needs. Our system has been an elastic one. We have tried to give to each the help he or

she was capable of receiving, and to introduce each to the sphere in which we saw they could best do good gospel service.

The results have not disappointed us. We have received men of all nationalities and all classes, as well as of all evangelical denominations. We have trained them for all countries, and former students are now working in connection with between twenty and thirty societies and organizations, while many of them have founded new and independent missions. As a rule they had done well, and given much satisfaction in the missions they have joined. There are exceptions. Every rule has such, but we thank God on remembrance of the majority of them. They have gone into every country in Europe. They have gone to the roughest and most westerly parts of North America, to the negroes in Jamaica, and to the Roman Catholics and English settlers in South America. They have evangelized in Morocco, Algiers, Tunis and Egypt, in North Africa; have established missions in Cape Colony, Natal and Kaffir-land; and have penetrated the heart of equatorial Africa, founding fresh stations, reducing the languages of the people to writing, translating the Scriptures, and turning hundreds from heathenism to the knowledge of God. They have suffered, literally, thousands of attacks of fevers, and many of them have laid down their lives in the service of Christ and for the gospel. They have founded medical missions in Constantinople, Syria, and Armenia; have evangelized in the wildest parts of the Hauran, have preached in the crowded cities and mountain wilds of India, and opened many mission-stations in the most distant provinces in China. They have scattered the Word of God in every province in that vast empire, and have traversed in their missionary labors almost every country in the world. Our experience has shown us that there are thousands of devoted young men and women suited for missionary work, and desirous to give themselves to it, that they are capable of rapid improvement under Christian training, and willing to go anywhere for the sake of the gospel, that there are open doors in all lands, and fields waiting for reapers, white to the harvest, and that the Christian Church may increase with appropriate effort the number of its missionary laborers to an almost indefinite extent.

Allow me, in conclusion, to summarize what I have said, and to emphasize certain points.

First, we agree most thoroughly with our highly esteemed and respected friend, Dr. Pierson, in his published opinion that "if we would largely increase the missionary force we must in some way lessen the time and cost of preparing the average workman. . . . A most formidable barrier to the work of evangelization is that even where both men and money may be obtained it takes too long a time and too costly a culture to train the average workman; and this one obstacle often overtops all others, and is practically insurmountable. . . . There ought to be a change in our ecclesiastical tactics; our system of training for the mission-field must be more flexible and more economical of time and money, or we cannot send workmen into the great world-field in adequate numbers." Without any rigidly uniform system of training, we must encourage every willing soul to do the work for which he or she is best fitted, and endeavor further to fit each for their proposed sphere of labor, and we must shorten and simplify the course of training.

Secondly, no candidates whatever should be accepted for training save spiritually-minded men and women, possessed of good health, good common sense, devotedness to God's service, and a divinely indicated call to the work.

Thirdly, such persons should be thoroughly tested, and carefully trained.

Their training should be adapted to develop the unworldly spiritual character which missionary work requires. It should always be adapted to the individual case. All missionary students should be trained in laborious and self-denying habits, and exercised in evangelistic work among our own lapsed masses, especially open-air preaching.

Lastly, every missionary student should be furnished with the practical instructions of the ambulance corps, as to how to deal with accident cases; while those who are preparing for labor in Central Africa and other parts of the world where no qualified medical aid is to be had should receive, in addition to other teaching, special medical instruction of an elementary and practical nature, and in those instances where there is marked aptitude and desire for it, the missionary student should have the advantage of a full medical course.

THE WORK AMONG THE FIJI ISLANDS.

[A Paper read before the London Conference by Rev. John Calvert.]

[The facts concerning the missionary life of this remarkable man, stated in a note to Dr. Pierson which we give below, will add interest to his paper.—J. M. S.

"DEAR DR. PIERSON: "SEVENOAKS, KENT, June 19, 1888.

"IN 1838 I went to Fiji with John Hunt. In 1856 I came home with the printed New Testament and MS. of the complete Bible, and was four years in England. In 1860 I went again to Fiji with several young missionaries newly married. In 1872 I went to South Africa for nine years. In May, 1886, I went on a visit to Fiji and returned through America, and I am now settled down here as supernumerary. I have lately supplied twenty cases of Bibles and Testaments, from the Bible Society, and four cases hemispheres in zinc cylinders to keep them safe, when not used, from the cockroaches, And I am now putting to press Hunt's Theology, Hymns, Catechism and Book of Offices. "Affectionately yours, "JAMES CALVERT."]

OF all the many Oceanic missions in the Pacific, I am here to represent but one, in which a great part of my life has been spent—the Mission to Fiji. This large and beautiful group, which lies 1,800 miles northeast from Sydney, and 1,200 north of New Zealand, consists of some 200 islands and islets, eighty of which are inhabited; and the two largest are ninety miles in length. The islanders are a fine race, of fair intelligence, and, according to the measure of their own simple wants, very industrious. Having been left to themselves and to the undisturbed control of bad influences in all the past, they became extremely vile and degraded. Cannibalism was a recognized institution among them and practiced to a frightful extent. Infanticide was a general custom, and the burial of sick persons before death was common. Cruelty of all kinds abounded; and polygamy, with its inseparable consequences of evil, was established throughout the group.

The condition and claims of Fiji were brought urgently before the Christian people of England, and particularly before the Wesleyan Methodist Churches, about fifty years ago. Already two white missionaries were doing noble work in the Islands. They were re-enforced from time to time. They never exceeded thirteen at any one time—now they are only nine; and this number will probably be still further reduced, the work being carried on chiefly and successfully by agents raised up among the people themselves. Happily we have always been heartily one, so that our prayers and labors have not been hindered, but greatly helped. Regular weekly English worship and the class-meeting among the mission families were of the utmost value in keeping our own souls alive. God chose the men employed; none of them extraordinary or great, but suitable, well adapted, ready to rough it and go on heartily with every branch of the work that had to be done, making little of difficulties, dangers and afflictions, but the best of everything and everyone. And all our work personally, and in the training of native

agents, has always been done in the Fijian language, and interpreters not employed. On a recent visit to Fiji, my heart was gladdened at finding the same stamp of men supplied by Australia, carrying on the work successfully. A very great help to our progress was, as I believe, that we had the whole field to ourselves, and our laborers were not interfered with by the presence of any other Protestants. The Romanists came too late, arriving after we had got a good footing, and supplied the Scriptures. They avowed themselves as our opponents, and relieved us of a few troublesome persons. They have never succeeded to a large extent, and are now losing ground, though they have zeal and self-denial worthy of any cause.

The vital, experimental and practical truths of God's Word were explained, applied and enforced. Christ, the living Saviour of all, especially of them that believe to the saving of the soul, was shown to be all in all, able and willing to save to the uttermost all who came to Him. The divine personal Spirit, in all His glorious energy and saving power, was prominently set forth, and He was ever present, convicting of sin, of righteousness, and of judgment. Great numbers from the beginning of our work, and, thank God, to the present time, were thoroughly awakened by the truth and by the Spirit. They sorrowed after a godly sort, turned from sin, and turned fully to God through Christ alone. And such penitents in very large numbers have, throughout the whole history of the mission, found peace with God through believing, and have shown to all men the evidences of life renewed in righteousness and true holiness. Old things passed away: behold all things became new. On several occasions, on many of the islands, there have been special outpourings of the Divine Spirit, when considerable numbers were saved, and all were quickened into life and prosperity.

The spirit in which they endured trials, persecution and loss, and their steadfast aim with all kindness to do good to any one by any effort or sacrifice, proved the truth, depth and excellence of the religion they experienced, enjoyed and practiced.

Many of these new creatures in Christ Jesus, quickened and raised into newness of life, began to speak, and testify and entreat as the Spirit gave them utterance. It was more than meat and drink to them to spread among their relatives and countrymen the religion that was such a reality and boon to themselves. Thus the truth and saving grace of God spread from one to another, from village to village, from tribe to tribe, from island to island. None could gainsay or resist their testimony in holding forth the Word of life. The missionaries and our mission needed no better or stronger commendation. These real converts have been and are "manifestly declared to be the epistle of Christ ministered by us, written with the Spirit of the living God," "an epistle known and read of all men." And by their agency a most substantial, most blessed and extensive work of God has been wrought in all directions throughout Fiji.

On my last visit I was delighted with the grand sight I witnessed at the District Training Institution. There I found 109 fully-devoted men, selected from the institutions in each circuit, under training as preachers of the gospel: fine, strong, whole-hearted men, who cheerfully surrender themselves to the cause of Christ in Fiji or elsewhere. To the oversight of this vastly-important branch of our work are devoted a missionary and his assistant, a native minister, who are specially qualified and adapted. Since my return an appeal was made to these students to hazard their health and lives among the dangerous people and in the unhealthy climate of New Guinea,

where Fijian teachers have already been sacrificed. Fifteen were asked for: *forty volunteered!* eighteen were chosen, and sent forth.

Mission work in every country must mainly be done by the converts themselves. The foreigner is an expensive agent, with the many real and imaginary wants of himself and his family. His continuance is often interrupted, and his stay shortened. And he can never manage the climate and customs, or find out and adapt himself to the native character, so well as one of themselves. The native agent was well-known before the glorious change that has renewed him on the spot before their eyes: and he is a living specimen—well studied—of the power of the gospel to transform. He is already there without any expense, can be employed at small cost, and that raised mainly by those for whose benefit he labors: and mission funds are not required for his removal and sustenance should he fail.

With only 9 white missionaries, we have 3,505 *native preachers:* 56 ordained, who take full part in the work of the ministry with the English missionary, 47 catechists, 983 head preachers, with 1,919 ordinary local or lay preachers. There are 1,268 chapels and other preaching places; 28 English church members, 27,097 full native church members. These are well cared for by 3,480 devoted class-leaders. There are 40,718 scholars in our 1,735 day and Sunday-schools, taught by 2,526 teachers; and 101,150 attendants on public worship. The jubilee of the mission was lately held. Fifty years previously there was not a Christian in all Fiji; then not an avowed heathen left! Canibalism has, for some years past, been wholly extinct, and other immemorial customs of horrible cruelty and barbarism have disappeared.

Behold! what hath God wrought! A nation has been born at once! "Instead of the thorn the fir tree came up: and instead of the brier came up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "The wilderness has become a fruitful field, and the fruitful field is counted for a forest." "Blessed be the Lord God, the God of Israel [and of all nations, great and small], who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory. Amen and Amen."

Though poor, the people are most liberal in contributions for carrying on their own work, building all the schools and chapels and teachers' houses; and they give generously, at much personal sacrifice, to the general mission funds. Had it not been for the business calamities that have come upon Fiji, as upon most parts of the world, the mission promised well ere this to have been self-supporting. Their deep poverty is borne well: and the riches of their liberality abound. I was delighted now to find them thoroughly good and fully devoted to God and His cause. Their religion is a grand and powerful reality in very trying circumstances.

When this mission began, the Fijian language had never been written; the missionaries, therefore, had to supply it with an alphabet, and reduce it to a written form, and then to set to work to explore its grammatical structure, so as to give the people in their own tongue the Word of God, and furnish them with a useful literature. Very early in the history of the mission the printing-press was brought into use.

When our printer failed in that far-off and out-of-the-way place we were in great difficulty, as a new edition of the New Testament and other books were urgently required. We ordered a man from London who would rough it, be content with the poor fare and small pay and hard work we were accustomed to, but such a man was not found. Then it came to pass that a

French count, an infidel, who was wrecked from an American *beche de mer* vessel, was thoroughly awakened, and sought and found mercy and saving grace. He was completely reformed and wished for employment with us. I taught him printing and book-binding, which he quickly learned; and just then, when we were in deepest need, he became a most efficient laborer with us. He could make sails, splice a rope, pull an oar, sail a schooner, floor a house, put in windows, make a door and fit it in. He became a teacher in our schools, and a good local preacher. The people felt that he loved them, and the best of our converts from any part of Fiji were cheerfully ready to settle down and work with him, so that we had a good staff of earnest and cheap workers in our printing and book-binding establishment. A new edition of the New Testament and all the books we required were well done and quickly supplied, helping on the work amazingly. A whole-hearted man like that was beyond all price. Had one been made to order on purpose for our needs and work, he could not have been better adapted. And the case proved to us the all-sufficiency of God's resources; and just at the right, the very best time on the spot the demand was supplied, and without any cost. Oh, that we looked more to God for all we need! Then we printed innumerable portions of the Scriptures, catechisms (one especially, consisting of passages of Scripture only, which was invaluable), reading, and other books, as well as an excellent and immensely valuable system of theology, prepared by the eminent John Hunt when his heart and mind were in their best state, and when he had gained an excellent knowledge of the language; also an invaluable dictionary and grammar, provided by David Hazlewood, a man not known to fame, but whose record is on high, who did service of immense value in the language and translation department.

Since 1856 large supplies of Bibles and New Testaments in good bold type and strong and some elegant binding are constantly forwarded by the British and Foreign Bible Societies, on which many missionary societies are largely dependent, and from which all are cheerfully and promptly supplied with all they require. These Scriptures are highly prized, eagerly purchased and diligently read, the natives in many instances depriving themselves of the conveniences of life that they may secure and possess God's Word. The proceeds of these books are returned to the Bible House. They have supplied two editions of the completed Scriptures and fifty-six thousand of the New Testament in six editions. Other books in large quantities are also supplied from England, better and at less cost than they can be printed and bound in Fiji, or obtained from the colonies.

Though Fiji is small when compared with the great nations, yet it affords a specimen and example of what can be done by the Word and Spirit and Providence of God, and it enheartens and encourages all to attempt and expect great things for all the nations of this sin-stricken, redeemed world. Ample provision for all our race has been made in the grand atonement and all-prevalent intercession of our great and loving Redeemer, who by the grace of God tasted death for every man, and wills that all should be saved in the gift of the life-giving Spirit who works mightily and can renew every depraved heart; and in the glorious gospel which saves all who believe, God intends to save our fallen race, and will do it. His glory shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it. He hath said it, and He will assuredly bring it to pass. Christ must reign over all. Let us then go forth in faith and preach the gospel to every creature, feeling sure that we have strongest ground for the utmost hopes in

Him who has said: "And I, if I be lifted up from the earth, will draw all men unto me." And again: "All authority hath been given unto me in heaven and on earth; go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

SEVENOAKS, KENT, June 1, 1888. JAMES CALVERT.

THE KARENS.

[Paper read before the Conference by Mrs. W. F. Armstrong. It made a deep impression.—EDS.]

THE only apology for my appearance here this evening is that I am the only Karen missionary attending this Conference, and so noble a people should not be passed by unnoticed. Thousands of them are praying for *us*, and it is right that we should remember *them*.

The Karens were once the hill tribes of Burmah, treated by the Burmese with the greatest injustice and cruelty. While they were under the Burmese Government they hid themselves in the jungle on the mountain sides, concealing the paths to their bamboo homes, and constantly moving from one place to another to avoid detection. They were content to live on the produce of their gardens, to weave their own clothing, and to be as independent in the forest as the birds or the bees.

Their religion was peculiar to themselves. They lived *pure, honest, truthful* lives—I speak advisedly—they were unbounded in their hospitality, had *no idols;* but made offerings to propitiate the demons whom they feared.

They had no books, but they had carefully preserved traditions of a book they once possessed to which they were disobedient, and it was taken from them. Some day—so their legends ran—their white brethren would come across the sea in ships and bring back the book which told of the Great Father. They retained much of the moral and historical parts of the Old Testament in sayings of their old men, and it seems probable that they had at some time had access to its sacred pages.

No wonder such a people should receive the gospel when it came. No people have ever been discovered who were so prepared for it or whose very prejudices were on its side. When missionaries came among them their old men said, This is what our fathers told us of, it is this for which we have so long waited; and they flocked by hundreds to receive it. Not without change of heart. Their simple faith took Christ at His word; the Spirit accomied that word. Though they were ignorant and untaught in schools, they came forward eagerly to learn, believing with all their hearts, and receiving the promise of God "to every one that believeth."

An entire change has been wrought among them in the last fifty years. Now there are over 450 Karen parishes, each one of which supports its own native pastor and its own village school, and many subscribe largely to send the gospel farther on.

There are about 30,000 baptized communicants, and fully 100,000 nominal Christians, about one-sixth of the whole tribe in Burmah.

A marked characteristic of their Christianity is that they are earnest foreign missionaries. They have their own foreign missionary society and send out their own young men to distant countries and other languages, supporting them there and re-enforcing them as the need arises. These have opened up new fields of labor where other missionaries could not reach; they have taken educated and devoted Karen wives to assist them, and have undergone

much hardship and privation with a true spirit of heroism worthy of any Christian nation. One instance, which I was personally cognizant of, and I have done.

I loved the people dearly; I looked upon them as brothers and sisters indeed, but when my husband went to the Telugus I went too. One of my teachers, who had traveled with me in many a jungle tour, and who loved souls as well as I did, who had risked her life over and over again for Christ's sake, was moved to go with me. This Karen girl went to India and learned the Telugu, both written and spoken, and this more rapidly than any missionary I have ever known. She started a girl's school among them, teaching them in Telugu more efficiently than any of their own people could do on account of her previous training. Of course I speak of work in a new station where mission work had to begin from the foundations. She won many women and children to listen to the gospel, and was everywhere treated with respect. The natives giving her the same title they applied to myself. Indeed, she proved herself in all respects a genuine foreign missionary.

She is now living in Rangoon, where she is married, and works among Burmese, Telugus and Karens, as she has opportunity. She is Secretary of the Karen Women's Foreign Missionary Society, which supports and directs its own Bible women. She is not in mission employ, but is supported by her merchant husband, who also is an educated Christian Karen, speaking daily for his Master during business hours and giving nobly to the cause of Christ, as you in this country do.

I always felt that work among Karens was only half way to heathenism. Among the Telugus I saw many debasing influences of idolatry which I did not find among Karens. In the estimation of those who know them best they are the most remarkable of all Eastern tribes. God has surely some wonderful purpose for them in the future, and we see a forecast of this in their eagerness and ability to work as evangelists among other nations.

Another conference, I trust, may see some of them in your midst to speak for themselves.

HOME WORK FOR FOREIGN MISSIONS.

BY REV. A. T. PIERSON, D.D.

[A paper read at the World's Missionary Conference on Monday, June 18.]

WHAT the *source* is to the *supply*, the motor to the machine, the home church is to the foreign field. The vigor of the heart's beat determines the pulse beat at the extremities. It is of first importance that, at home, work for missions abroad be continuous and constant, healthy in tone and spiritual in type.

How shall the churches be raised to the degree of consecration required for the evangelization of the world? Sheldon Dibble used to say that two conversions are needful: first, to Christ as a Saviour from sin; and then to missions as the corrective antidote to selfishness. A century ago William Carey felt the thrust of the keen lance of Sydney Smith, who, by his unsanctified wit, proposed to "rout out that nest of consecrated cobblers"; and Carey had to fight for fifteen years the apathy even of his own Baptist brethren. Dr. Judson's hand was nearly shaken off, and his hair shorn off, by those who, in the crisis which can be met only by self-sacrifice would, to save themselves, willingly let missions die.

Foremost among the means by which deeper devotion to the work of evangelization is to be secured, I would put *the education of the church* in the

very *principle of missions*. Where the hearty acceptance of this is lacking, the impulse and impetus of missions are wanting. The church of God exists, not only as a *rallying*, but as a *radiating*, center. It is indeed a home, but also a school; a place for worship, but not less for work. For a society of disciples to be engrossed even in self-culture is fatal to service, and even to true sanctity. The church is no gymnasium where exercise is the law and self-development the end. The field is the world, and each sower and reaper, while at work for a harvest, gets in his exertion the very exercise which is needful to growth.

So important and so fundamental is this principle of missions, that any church which denies or practically neglects it, deserves to be served with a writ of *quo warranto*. This law of church life must be constantly kept before believers, enforced and emphasized by repetition—that upon every believer is laid the duty of personal labor for the lost. This conviction must be beaten in and burned in, till it becomes a part of the very consciousness of every disciple, until the goal is seen to be not salvation or even sanctification, but service to God and man in saving souls.

In the education of a church in foreign missions, nothing is more essential than that the missionary spirit burn in the *pastor*. A stream rises no higher than its source; and, ordinarily, the measure of the pastor's interest in the world-field determines the level of his people's earnestness and enthusiasm. He ought to be a student of missions, an authority on missions, and a leader in missions. He is not the *driver* of a herd, but the *leader* of a flock: he must therefore *go before*. His contagious enthusiasm and example must inspire in others the spirit of consecration. The personal character of the man gives tone to his preaching, and is perhaps itself the best kind of preaching. That must be a frozen church in which a man, alive with intelligence and zeal for the work of God, could not warm into life and action under such a pastor as the late W. Fleming Stevenson.

The rudiments of a true education being laid, we must go on unto perfection; and among all the means of this higher training we put, first and foremost, a *knowledge of the facts* of missionary history and biography. Information is a necessary part of all university training in missions; not a partial, superficial impression, but *information*—a knowledge of missions complete enough and thorough enough to crystallize into symmetrical form in the mind and heart. Facts are the fingers of God. To a devout student of His will they become signs of the times, and signals of His march through the ages. Like the gnomon of a sun dial, even their shadow may mark the hour in God's day. Prince Albert used to say to the young men of Britain: "Find out God's plan in your generation and never cross it, but fall into your own place in it." There is a pillar of providence, the perpetual pillar of cloud and fire, whereby we may be led. That pillar is built up of facts, oftentimes mysterious and dark, like a cloud, yet hiding the presence and power of Him who dwelt in the cloud and made it luminous.

To a true disciple missions need no *argument*, since the church has what the Iron Duke called her "*marching orders*." But duty becomes delight, and responsibility is transfigured into privilege, when it is clearly seen that to move with the missionary band is to take up march with God. The apathy and lethargy prevailing among believers upon the subject of missions is to me unaccountable in view of the multitude and magnificence of the facts which demonstrate that in the movements of modern missions, more than in any other of the ages, there has been a demonstration and a revelation of God.

We are observing the centenary of modern missions. But the most amaz-

ing results of this century have been wrought during its *last third*, or the lifetime of the generation now living. This World's Conference is simply the church coming together at the Antioch of the Occident to hear those whom the Holy Ghost has chosen and the church has separated unto this work, rehearse all that God has done with them, and how He has opened the door of faith unto the Gentiles. Who dares to say, in the light of modern missions, that the days of supernatural working are passed? So far, as in primitive days, the disciples have gone forth and preached everywhere, it has still been true that the Lord has wrought with and confirmed the Word with signs following—signs unmistakable and unmistakably supernatural. Doors have been opened, within fifty years, that no human power could have unbarred. The mighty moving of God can be traced back through the centuries, long since giving Protestant England a foothold in the very *critical, pivotal* center of Oriental empires and religions. The necessity of protecting her Indian possessions, of keeping open the line of communications between London and Calcutta, determined the attitude of every nation along the water highway. Then from beyond the Pacific another mighty, puissant people, the offspring of Protestant Britain, moved forward thirty years ago to turn the extreme eastern wing of the enemy while Britain was piercing and holding the center. Commodore Perry knocked at the sea gates of Japan, and in the name of a Christian Republic demanded entrance. Rusty bolts that had not been drawn for more than two centuries were flung back and the two-leaved doors of brass were opened to the commerce of the world. Rapid has been the progress of the march of God. Japan unsealed her gates in 1854. From that time not a year has passed without some mighty onward movement or stupendous development. In 1856 the great breach was made in the Chinese wall, and by the treaty of Tientsin one-third of the human race were made accessible to Christian nations, and, as Dr. Gracey says, that wide door was opened, not by the vermilion pencils of the Emperor, but by the decree of the Eternal. The same year, 1856, also saw signed and sealed the Hatti Sherif in Turkey, by which the Sultan, at least in form, announced the era of toleration. The next year the mutiny in India changed the whole attitude of the East India Company towards missions, and prepared the way for the surrender of its charter to the Crown of England.

Let us leap the chasm of twenty years and note the progress of events on the Dark Continent. In 1871 Stanley pierced the jungle to find the heroic Livingstone. In 1873 Livingstone died near Lake Bangweolo; in 1874 Stanley undertook to explore equatorial Africa; in 1877, after a thousand days, he emerged at the mouth of the Congo. At once England took up the work of following the steps of the explorer with the march of the missionary, and now, ten years later, the missions of the great lakes in the east, and those of the Congo basin at the west, are stretching hands to link east and west together. Give us ten years more and Krapf's prophecy will be fulfilled: "A chain of missions will cross the continent." In 1884, fifteen nations, called together by King Leopold and presided over by Bismarck, met in Berlin to lay the basis of the Congo Free State; and in that council not only Protestant, but Greek, Papal, and Moslem powers joined!

Such are some of the great *providential* signs of a supernatural presence and power. What shall be said of the *gracious* transformations that have displaced cannibal ovens by a thousand Christian churches in Polynesia; that reared Metlakahtla in British Columbia; that made Madagascar the crown of the London Missionary Society; that turned Sierra Leone into a Christian state; that wrought mightily with Hans Egede in Greenland,

Morrison and Burns in China, Perkins and Grant in Persia, Carey and Wilson and Duff in India, McAll in Paris, and a host of other missionaries!

If disciples are *indifferent* to missions it is because they are *ignorant* of missions. A fire needs first of all to be kindled, then to be fed, then to have vent. The only power that can kindle the flame of missionary zeal is the Holy Spirit. The coal must be a live coal from God's altar. But, having that coal and a breath from above, all that is needed is *fuel to feed the flame*, and that fuel is supplied by a knowledge of *facts*. Too much care cannot be taken to supply these facts in an attractive, available form, at the lowest cost. The women's boards and societies have done no greater service than in providing and distributing a *cheap literature of missions*. The printed facts that are to do this work of education must be put in the briefest and most pointed form. This is an age of steam and telegraph. While Methusaleh turned round, we have gone around the globe. Men need now what they can catch at a glance. Ponderous volumes may do for ponderous men, who have leisure for prolonged study and research, but the bulk of people must get their knowledge of facts in a condensed form. Our bulletins must be bullet-ins. Some of us must skim the great pan and serve up the cream in a little pitcher, rich and sweet; we must boil down the great roots and give others the sweet liquorice in the stick, so that a bite will give a taste and make the mouth water for more. Students of missions will read with avidity the Ely Volume, and "the Middle Kingdom," and kindred books that are the authorities on missions; but students of missions are *not made* by this process. We must feed first with milk, and not with strong meat—and by the spoonful, until both capacity and appetite are formed.

The value of simultaneous meetings, missionary conventions, and other special services consists perhaps *mainly* in the wide, rapid, and attractive and effective *dissemination of intelligence*. Truths and facts are brought before the mind with all the help of the enthusiasm of a public assembly. The eye helps the ear in producing and fastening impression. The hearer comforts the living men or women who have come from the field, perhaps with the very idols of the heathen in their hands, or the relics of their superstitious practices; sometimes the native convert, or preacher, himself pleads for his benighted fellow countrymen. And so the most apathetic soul, in whom grace has kindled the fire of love, finds the fire burning, spreading, consuming selfishness, and demanding a proper vent in Christian effort! This is the way that missionaries are made.

In 1885 there assembled at Mr. Moody's boys' school at Mount Hermon, in Massachusetts, about 300 students from the various colleges for a few weeks of study of the Word of God. A few who had in view the foreign field greatly desired a missionary meeting, and all the students were invited. There was not even a missionary map to assist in impressing the facts; the speaker drew on the blackboard a rude outline of the continents, and then proceeded to trace the great facts of missions, and so deep was the interest awakened, that meeting after meeting followed; from about a score, the number who chose the mission field rose to a hundred; then certain chosen men resolved to go and visit the colleges and carry the sacred fire; they went, met their fellow-students, and brought out the leading facts of missions; and to-day, in America and England, a band of probably no less than 3,000 young men and women stand *ready* to go to the foreign field if the door shall open before them. If disciples do not wish to flame with missionary zeal, they must avoid contact and converse with the facts and the heroic souls who are the living factors of missions. It is dangerous business to trifle with the

combustible material, unless you are quite sure there is not even a spark of life or love in your soul!

Among the means of education we mention last what in the order of time and of importance belongs first: the *influence of Christian women* in the home life. If God has shut out the ordinary woman from much participation in public life, and shut her in the home, it is because her sphere makes up in quality what it lacks in quantity. Here are life's arcana, veiled from the common eye; the home is the matrix of character. The faith of the grandmother Lois and mother Eunice still descends to Timothy. Anthusa and Monica still give the church her golden-mouthed Johns and her giant Augustines. To one woman may be traced the rise of the seven kingdoms of the Saxon Heptarchy. At every stream there is a point where a human hand might turn its current, and at that point in human lives the wife and mother presides. The heathen rhetorician Libanius exclaimed: "What women these Christians have!" And, if the secret things were brought to light, it might be found that many, beside Morrison and Burns and Lindley and Patteson, have owed their saintly character and missionary career to the sanctity of a mother. Even before birth, maternal character leaves its impress upon the unborn, and at the mother's breast and knee the earliest lessons are learned in piety and prayer and personal consecration.

The nursery may be the garden where the precious germs are first nourished from which develop pillars of cedar and olive for the temple of God. The Earl of Shaftesbury learned of humble Maria Millis the first lessons in living which made his influence capable of being measured only by parallels of latitude and meridians of longitude, and its results only to be computed by the æons of eternity! My sisters in Christ, do not hesitate to break on your Master's feet your alabaster flask; though it may seem but as waste to some, the house shall be filled with the odor of your consecration, and you shall at least create in the home a mighty mould of character from which shall go forth men and women whose words and deeds shall shake the world!

Here, in the home, if prevailing selfishness and extravagant self-indulgence are to be corrected, must be taught first lessons in giving, the divine doctrine of stewardship, and the responsibilities both of wealth and poverty. Munificent legacies cannot atone for parsimonious gifts. It is not God or His poor who need our gifts, so much as we ourselves need to give. Giving is the sovereign secret of serving, but also of getting and growing. To deny self and help others is God's antidote to that monstrous sin of selfishness which is the root of all others; and so it is more blessed to give than to receive. And if there ever was an altar that sanctified, magnified, glorified the gift, it is the altar of missions. Let the ethics, the economics, the æsthetics of giving be taught at the mother's knee, and we shall have a new generation of givers.

Too much emphasis cannot be laid on placing at the center of the family a consecrated woman. She is like Goethe's mythical lamp, which, set in the humblest hut of the fisherman, changed all within it to silver. She pours on the root of the cocoanut-tree the water, which comes back, by and by, sweetened and enriched, in the milk of the cocoanut which falls from the top. A selfish, sordid woman, presiding in the home, perverts child-life; in such a household there is a malign influence, which, like the mirrors in the temples of Smyrna, represents the fairest images distorted and deformed, and makes even piety seem repellant. The more I see of woman's influence on the whole structure of society the more I feel the stress of the apostolic injunction that the believer should marry *only in the Lord.*

The responsibilities of wealth are to be discussed by another in a separate

paper. But I must add, to complete my own thought, that, among other necessary reforms in our church life, we must cease *to depend upon the donations of the rich.* It is alike harmful to them and to the church. God never meant that with such wealth of divine promises we should appeal to the rich, and especially the worldly wealthy, for money for the kingdom. Such appeals discount our faith, dishonor our Lord, and humiliate the church, while they inflate the rich with self-righteous conceit and complacence as patrons of the cause of God. Let there be a Bible type of systematic and proportionate giving by every disciple, and the treasuries of the church would overflow with voluntary gifts of disciples.

Above all other spiritual agencies affecting missions from the home side, we place *earnest and habitual prayer.* This is a supernatural gospel and demands a supernatural power, for conversion is a supernatural work. Not even a knowledge of facts can make a missionary or inspire a missionary spirit. The coal must be there, and the breath of God, before even the best fuel will take fire. A thermometer may be held in the direct line of the sun's rays and show but little rise in temperature, because the radiant heat is reflected from the bright, glassy bulb, like light from a mirror. Heat rays from the sun may pass through a lens of ice, and concentrated to a sufficient deeree to ignite, at the focus, combustible material, and yet those rays may not melt the ice of which the lens is formed. It is only when knowledge is sanctified by prayer that it becomes a power.

For one, I regard the increased—or rather the revived—observance of the *monthly concert* as a necessity to true home work for missions. It is now comparatively a thing of the past. Once it was a regular observance of the first Monday of each month; then merged into the first Sunday evening; then the first mid-week service; and in many cases, divided between home and foreign missions, it lost its original special character, and has now only a name to live, and is practically dead. I know a church member who thought the monthly concert meant a musical entertainment. To allow so valuable a help to the culture of intelligent interest in missions to be dropped from our church economy and become an archæological curiosity is a fundamental mistake. It may be made both interesting and stimulating. I have found the most successful way of conducting it to be to divide the world-field among the church membership, so that every man and woman, willing to help, may have a special field from which to report from time to time, changing the fields once a year, in order to broaden both intelligence and interest. Then have *maps*, and, best of all, maps made by the church members themselves. A man or woman who draws a map of any mission field will never lose the image of that field from the mind's eye. I have had a full set of fine maps made for me without a penny's cost, by members of my own congregation.

The lack of earnest, believing, united *prayer* for missions is both lamentable and fatal to success. Prayer has always marked and turned the crises of the kingdom. No sooner do devout souls begin to unite in definite supplication than stupendous results begin to develop. Fifty years ago the burden of prayer was for the opening of doors, and one after another the iron gates opened as of their own accord. Then the plea went up for larger gifts of *money;* and at a critical period, when the whole onward march of missions was threatened, God gave a spirit of liberality; in 1878, that *annus mirabilis,* some twenty persons gave about four millions of dollars. Woman came to the front, and showed how, by gathering the mites systematically, the aggregate of gifts may grow steadily year by year, and rapidly. Then devout dis-

ciples were led to pray for more laborers, and especially for the consecration of our foremost youth; and now from the universities of Britain and America a host of three thousand young men and women are knocking at the doors of the church, saying, "Here we are; send us;" and even the church that has been praying for this very result can scarce believe that they stand before the gate.

Brethren, we shall have learned little at this Conference if we shall not have learned new lessons of the power of prayer. Themistocles delayed the naval engagement at Salamis until the land-breeze blew which swept his vessels toward the foe, and left every oarsman free to use the bow and the spear. How much wasted time and strength might be saved if the church of God but waited for the breath of the Holy Spirit to provide the impulse and momentum which we vainly seek to supply by our own energy and endeavor! When He breathes and blows upon us, how they who have toiled in rowing are left free to wield the weapons of the Lord's warfare, to exchange secular anxieties for spiritual successes!

Zoroaster bade his followers let the fires go out periodically upon their hearthstones, that they might be compelled to rekindle them at the sacred altars of the sun. What mean the smouldering embers on our hearths and altars, but that we have forgotten whence come the live coals, and the breath which alone can fan them into an undying flame!

THE HEROIC MISSIONARY SOCIETY.

BY ROBERT N. CUST, LL.D., LONDON.

(*Concluded from page 603, August number.*)

I NOW pass to the Heroic Missionary Society. I take as my type "the Moravian, or the Church of the United Brethren;" for the church and society are identical. It was the offspring of a bitter persecution by the Roman Catholics in Moravia: a small remnant fled across the boundary of hated Austria into Lusatia, and settled on the estate of Count Zinzendorf, and founded their city of Herrnhut. I have lately visited it, sat in the council-room, conferred with the leaders of the community, visited their widows and worn-out missionaries in their humble homes, and knelt in their great Freidhof: they were first in the Protestant mission field, they are one of the few associations that have obtained a footing in every one of the five portions of the world: and they deliberately chose the most debased and degraded tribes as the object of their love, because such as they seemed to need the gospel most; their agents in truth wore the garb of poverty, and were poor in spirit also; in the countries, where they worked among slaves, they became slaves also, even as our Lord took upon himself the form of a slave, "*μόρφην δουλοῦ λάβων.*" With the poor Hottentot they were not ashamed to suffer hardship and persecution, and to maintain that these poor outcasts had souls for which Christ had died: with the Eskimo they lived as brethren, and won them to themselves, content with the poorest and most unsavory fare, laboring with their own hands, trying not to be a burden to their church, which was so poor that it has still to be sustained by the alms of universal Christendom, for they were doing work which no other society could do; they literally went about as the disciples of Jesus, without scrip or change of garment, and their examples of self-denial carried the hearts of their people by storm: in these last days they have opened an asylum for lepers at Jerusalem. Their doctrines were as simple as their practice, "Nothing but Christ crucified"; they had a courage which no danger could daunt, and a love which no harsh treatment could efface; who

ever heard of a Moravian appealing to public meetings, or a public press, to organize armed relief-expeditions, or avenge their slaughtered brethren? They took death and the spoiling of their goods joyfully; they had a quiet constancy which no hardship could exhaust; there were, and are, no Exeter Halls to trumpet their praise; in their church there are no rich men to subscribe annual thousands, and yet they have left a mark on the world which no time can efface. Their types were, singleness of purpose, simplicity of bearing, self-consecration, and contentment with a little. If I wished to praise a missionary, I should say that he is worthy of being a Moravian. Many societies have done well, but this has excelled them all, for it has most nearly approached to the ideal church, formed after the pattern of the Founder—first and foremost in the great battle-field, yet seeking the last and lowest among the ranks of men. "I was a stranger, and ye took me in; I was sick, and ye visited me; I was in prison, and ye came unto me." The blessings of those ready to perish have accompanied, and still accompany, the gentle footfall of the Moravian brethren, as they tread the soil of distant and inhospitable climes, unknown, unpraised, but not unrewarded,

The mode of conducting missions must be heroic also. We have but one life to keep or lose: how can we spend it in the best way? If souls are to be won to Christ, it must be by men or women whose souls are overflowing with love to Christ. We ask not for ascetics, nor adopters of the native dress, nor the turner of the formal prayer-wheel, nor the daily celebrant, but such an expression of character on the countenance, such a mode of utterance, such a voice, thoughts that move, words that burn, as display earnestness and that the soul of the missionary is on fire. All human talents are only so far profitably employed, as they are used to save souls; all human knowledge is of no avail, unless it conduces directly or indirectly to the extension of our Master's kingdom: the simple gospel outweighs it all, so simple that all can understand, so profound that no one can get beyond. The great heroes of whom I have spoken, and the great missionary band of Moravian heroes, differed from each other essentially, but they had formed the same conception of Christ, and of their duty; they looked over the human fences of churches, and saw the awful vision of the face of Christ only; they had a burning desire to carry His message face to face, mouth to mouth, in its naked simplicity; they thought nothing of chapels, and altar-cloths, stoles, music, painted glass and decoration; they took the living Word to dying souls, teaching the poor heathen to live decent, holy lives in this transitory world, and through faith to inherit eternal life hereafter. There was no necessity for hair shirts or flagellations, for long ceremonies or retreats; theirs was the daily round of holy duty, whether steering the mission-ship, building the mission-school, or preaching the mission-sermon, until the very hour that they are called away, which is the best proof that their allotted task was done. I would have you realize the dignity, the greatness of the office: it is not a romantic or sentimental employment, such as discoursing with Brahmins under a tree, or gathering sweet little children in a school; there is much that is distasteful, and humbling, and sometimes a feeling of despair.

The hero must not be cast down, must not be diverted from his purpose, must not change his ground. We can admire the perseverance of a bad man in a bad cause, how much more of a good man in a good cause! The famous Las Casas had a fixed purpose to protect the poor natives of America, and he is reported to have done something every day of his life to advance the one

great idea which dominated his existence. Hudson Taylor has put it well, "Go in glad obedience; in fullest confidence, without anxiety, to do a definite work." Such is the high type, such the practice of those hero-missionaries, whom I have noticed. (See our August number.) * * *

Let me look at the subject from another point of view. How much do we read, in missionary letters and reports, of their families, birth of children, death of children, illness of wife, and domestic cares, while the reader is anxious to know how the gospel warfare goes on, what progress has been made. Only imagine the public dispatch of a general or governor in which such details were even alluded to! In private letters to friends such things might be noticed, but not in the documents placed before the committee. Nothing strikes a committeeman more than the preponderate proportion of the correspondence which is occupied with notices of the wives and children of missionaries, as if the committee were a board of guardians of the poor. How often a missionary comes home in full health and vigor, leaving for a time, or forever, a field of work for which he is suited, and in which, after some years of pupilage, he has learned to be useful, because his wife is ill! Would the general commanding an expedition, or the governor of a province, have done so? How often the Indian official, or soldier, has to ship off a sick wife and cannot accompany her! We have not far to look to find out what St. Paul would have said, and what our Lord did say (Mark x : 29). Even in the life of John Williams we find mention of the illness of his wife brought much too prominently forward: he was always anticipating the necessity of an early return to England for her sake: but he clung on for eighteen years, and she arrived home in excellent health, and outlived him some years. It is against this exaggeration of human affections that the servant of Christ should struggle valiantly and prayerfully.[1] * * * *

There are giants amidst the body of missionaries, for whom nothing is too good, for they would in secular professions have risen to distinction and wealth, but to a very large proportion this would not have happened. The praise of the good, self-denying, consecrated missionary is in the heart of all who care for such things, and many, unknown to him personally, talk lovingly of him when he is absent, and sadly when he is dead; but the great missionary is thinking always of his own infirmity, of how much he has left undone, and how much he could have done better, and rejoicing that it is given to him to spend and be spent. There is in modern times a far wider spread of missionary spirit than in past years, but it is not so deep; it has become a fashion, not a revelation, in a man's mind.

We find no idle calls on the part of the heroic missionary society, or the survivors and relatives of hero-missionaries, for vengeance on the murderers of the slain; this is one of the features of the gradual degeneracy of the age and the overweening self-assertion of a certain section of the British middle classes. It is well to have a giant's strength, but it is not well to use it as a bully. Nothing would have been easier than to have swept the islands of Erromanga and Nikapu from sea to sea clean of all their inhabitants to revenge the deaths of Williams and Pattison; but the missionary societies protested against the very idea of retaliation, nor would the British responsible authorities have tolerated it. The relations of the deceased did not gather excited meetings in British towns, and pass resolutions, as in later cases, to petition the Government to send expeditions of rescue or intimidation. Such weakness of faith, such want of sound judgment, such incomprehensible mis-

[1] We do not indorse all the strictures and criticisms of the writer in this paper, and think he is at times unduly severe and sweeping. Still, what he writes on missionary subjects—and few write more—deserves careful reading and candid consideration. Missions and missionaries have not a warmer friend than he.—EDS.

understanding of the duty of a Christian man, were reserved to a later age. On the platform the missionary proudly, yet humbly, professes that he carries his life in his hand, ready to live, God willing, and ready to die: if this were not the case, how low the British missionary would rank after the Swede, the Norwegian, and the Swiss, who have no ships to send, and whose countrymen still are ready to give up their lives, and fill up all that remains of the sufferings of Christ. If a missionary has not stomach for such warfare, he had better retire into the safe refuge of a London curacy, or a Lancashire manufactory, where he will find heathen to minister to, without risk to his life, or causing alarm to his over-anxious relations.

The hero-missionary remembers that his service is a life-service, not the pastime of youth, or the employment of manhood, until a good living and a pleasant home is provided for him in his native country. Nothing is so disheartening as to see so many instances of this forgetfulness of their first love, and of the words of our Lord (Luke ix : 62), "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." There should be no discharge in this warfare save death or certified ill-health of the missionary *himself*, not of his wife and his children. It is a matter of congratulation that we have aged bishops content to occupy their posts until death, that we have missionaries who have not preferred the ties of blood or the claims of family to the work which has been the desire of their youth, the joy of their manhood, and the solace of their old age. The hero-missionary is tender in heart, gentle in words, slow to anger, and easy pacified. He is not insensible of the heinousness of sin, but his heart melts in pity towards the sinner. He does not strike with his hand or stick the bodies of the poor natives whose souls he has come out to try to save; he does not usurp an authority over them because his face is white and he is one of a strong nation, as he remembers that he is their minister, the servant of servants, as was his Master, who washed the feet of His disciples; he does not tie them up to trees to be flogged, and kept in durance for whole nights, but he attaches them to himself by the silken cords of love.

He may be the son of a noble in his own country, and he is not puffed up, or he may be the son of a country shopkeeper, and he is not abashed, nor does he strive in his new profession to be coventionally treated as a gentleman, for in his humility he takes in either case the standpoint of being a Christian, occupying the same position that was occupied by Paul the great scholar and Roman citizen, and by Peter the humble fisherman: he seeks not high places, nor great companies, nor first-class accommodation in steamers or railways; he is economic of the funds of the good society which is his nursing mother; he is not always calling out for grants for his wife or his children; he does not dwell in a fine, comfortable house, for he minds not high things, and is content with men of low estate; his door is ever open to the people, whom he came to win to Christ; his attire is simple, and he seeks not the company of this world, though indirectly the type of the holy, upright man, which he presents to their eyes, has a reflex blessing on their souls; though silent, his life is a sermon to them. He acts up to the ideal of the Christian soldier which he had conceived in his youth when the message came to him, when the Holy Spirit overshadowed him; to be brave and strong, yet loving and tender; full of holy ardor yet self-controlled and free from spurious excitement; firm in convictions, yet tolerant; firm of purpose, yet merciful and considerate; meek and lowly, yet proud of his calling; fearing God, and fearing no one else.

My friends, you must be thoroughly equipped for the combat with some-

thing more than the surface teaching of the ordinary theological college. One of my fellow-students, forty years ago, at the East India College, was a Jew, a believing Jew and a clever Jew, and he took the highest marks in Paley's Evidences. I asked him whether he were not entirely convinced, and he replied that it had not the least effect upon him. Such must often be the teaching of the ordinary missionary to a Hindu, a Buddhist, a Mahometan, and, to a certain degree, to the Pagan. It is always easy to speak with contempt of the Indian Fakir, smeared with ashes, and sneer at the prayer-wheel of the Buddhist (something very like which in kind is found in many a Christian church) and point out the blots in the Mahometan scheme of salvation : it seems easy to show up the utter abomination of pagan human sacrfiices ; but the missionary will find that behind these exoteric symbols there is a radical misconception of the problem of human nature in the minds of the professors of a false religion, and behind the poor ignorant devotee he will find men with minds much more subtle than his own, gifted with a power of argument far exceeding his own, appealing to authorities, of which the missionary is ignorant. The idol is something more to the believer than a bit of wood and stone : the believers are not men of the nineteenth century, and with the impress of European training. To miracles and prophecies quoted by the missionary the teachers and believers of the false faith will quote prophecies and miracles of their own ; to the words of the Bible and the claim of inspiration they will oppose the words of their own sacred books, and claim equal supernatural authority ; the sequence of historical events and the facts of geography are unknown to them ; it becomes at last a struggle for life upon the first principles of human existence, and the contest must take place upon an arena, of which the poor theological student of England never dreamt, behind the altar, out of sight of the church, in scorn of the Bible or any Christian authority, and nothing but the outpouring of the Holy Spirit can bring the unbeliever to see, and know, and bow to the truth. The Hindu in his prolific literature works out his great metaphysical question, "What am I ? whence came I ? whither do I go ?"

Ποῦ γενόμαι ; πόθεν εἰμι ; τίνος χάριν ἦλθον, ἀπήλθον ;

and it ends in nothingness ; his successor the Buddhist makes this nothingness the object, aim, and end of existence ; the Mahometan boldly pillages the Old and New Testaments to fashion a system which can never respond to the yearnings of the human heart or satisfy its aspirations ; the poor pagan in his blindness is so far ahead of the modern educated atheist, that he feels and admits the presence of the Deity and His omnipotence, and tries to appease Him by sacrifices ; he is ready, however, to listen to something better, and welcomes the teacher, who comes with a semblance of greater knowledge of the great Unknown. We read how, when the first missionary arrived from Rome in Northumbria, and a council was summoned to discuss how he should be received, a wise old baron remarked, that the life of man seemed to them in their heathen ignorance, like the flight of a bird out of the dark winter outside into the warm and lighted chamber, and then out at a window into another world of dark winter at the opposite side ; the passage of a moment from a long unknown past into a long and unknown future ; the contemplation of this was crushing ; and, if the stranger from Rome could tell them something a little more certain, he should be welcomed. Such is the spirit, with which a teacher is welcomed in many a pagan community. But is the ordinary missionary equal to this occasion ? Bred up in an atmosphere permeated by Darwinism and atheism, in a church where more value is placed on the human surroundings, the ritual and the

externals than the eternal truth, can it be hoped that he will mount up to the level of the religion of religions, the object and aim of human existence, and with the Bible in his hand and in his heart, and nothing else, grapple with the Hindu, Buddhist, Mahometan, or Pagan on the common ground of right and wrong, truth and falsehood, judgment and mercy, sin and repentance, pardon and peace, opening out new worlds of thought to his astonished hearers? The hero-missionary can do this. He exhibits his principles, and his doctrines in his Christ-like life and words, and challenges his hearers to show him a better way than the way of self-sacrifice, self-control, and self-consecration, to procure a higher conception than that of the fatherhood of God, of faith in a Redeemer, of the presence and power of the Holy Spirit leading poor weak men to personal holiness.

There are plenty of men who will volunteer to go out and dwell a season amidst the polished Persian, the civilized Arabized races, the Indian, who, with all his faults, is gentle and reasonable, the intelligent Chinese, and the progressive Japanese. They represent nations on the highest rounds of the ladder of civilization, our superiors in many arts and graces, with their monuments of literature, and architecture, and their time-honored customs: they have centuries ago got beyond the epoch of human sacrifices or cannibalism; they have had in their midst great sages who felt after God, if haply they could find Him, men standing on the same platform as Socrates, and Aristotle, and Pythagoras. There is very little discomfort in such service, and no danger; mere worldlings dwell among such races for the purpose of commerce and the service of the state. We do not wish to undervalue such services, for such were the missionary operations of St. Paul among the Greeks and Romans. The process of sapping and mining has long been going on. Education has brought with it a contempt for idolatory, but civilization has brought with it a contempt for all religions, and a disbelief in the supernatural, a doubt as to the reality of a future state.

But this is not the higher order of service; it does not mean the same self-sacrifice; it does not approach so near the services rendered to man by our Saviour; our Lord abased himself when He took the form of a slave and became man for our redemption. He thought it not vile to dwell in the tents of men, and associate with the poor, erring children of men. Patteson and John Williams, and the whole army of Moravian missionaries, learnt to look over the wall of partition that separates race from race, and to call no one common and unclean; there have been missionaries who have had the fortune given to them to go in and dwell among lepers, and have succumbed to the disease themselves; there are those who have found a grace vouchsafed to them to dwell among the poor, dirty savage outcasts of the human family, to submit to insult, hardship and perils; to die in spirit every day, and at length breathe out their last breath in some round straw hut, looking to Jesus, yet still thinking of friends and home.

"Dulces moriens reminiscitur Argos."

But there was no murmuring, for they knew how to be humbled but not ashamed, to be cast down but not disheartened, bearing about them the marks of the spear in their sides, and the print of the nails on their hands and feet. The service of such was great and noble; the heart of the worlding beats high when he hears of such achievements. Surely there must be joy in heaven when one of the miserable savages, to the outward eye nearer the beast than the man, is brought into the fold, and his body becomes the temple of the Holy Ghost, for Christ in very deed died for him also. The self-sacrificing missionary teaches the men to be brave, yet not cruel, and the

women to be sweet and affectionate, yet not unchaste; out of the stores of his acquired experience he teaches them humble arts, and the very rudiments of knowledge, the very fundamental of human graces, to be decent in act and word, to respect human life, to recognize property, to be sober and chaste, to love God as a father and cease to fear Him like a slave, to bow in gratitude to the free offer of pardon. And yet all this is possible: it has been done, it may be done again; it must be done by some of you who stand here and hear me this day: "*ἐν τοῦτῳ νίκᾳ.*"

It will be nothing wonderful, if in due time we convert the people of India, China, and the extreme Orient. They are not wiser and stronger than were the Greeks and Romans in the day of their greatness, and we know that the cross proved sufficient for their conversion. And experience has shown that the same cross is sufficient for races whom Cæsar never knew, of whose existence the Greek philosophers, and even St. Paul, had not the faintest idea. We thus begin to realize the full meaning of the prophecies of Isaiah, "The isles shall wait for his law," and the words of our Lord, "They shall gather his elect from the uttermost parts of the earth," and again, in the Revelation, "Behold a great number, whom no man can number, out of every nation, and all tribes, and peoples and tongues."

There are three classes, in one or other of which you must, as Christian men, range yourselves:

I. Whatever secular station you occupy, whether at home or abroad, you must place the duty of assisting the evangelizing of mankind in the very first rank of duties, for nothing can approach it in importance; if your lot takes you to non-Christian countries, you will find plenty of opportunities to serve the cause, and bitterly you will regret in your old age, if you neglect your opportunities.

II. If you have a call to go forth as a missionary to the civilized non-Christian nations, if you find yourself in possession of special gifts, consecrate them; do not take a worldly view of the subject, and mix up a mission to a dying world with visions of early matrimony, social advantage, and a pleasant career. Mere worldlings act thus. Many a soldier, many a student of nature, many a ruler of men has risen far above such a low level of human aspirations. The athlete and the mechanic give you a lesson. Show to the heathen that you come among them understanding the law of self-sacrifice, and that you come not, as the haughty Briton, one who lords it over, and sometimes strikes or ill-uses the lower races, but as their brother and their servant for Christ's sake.

III. But let me show a more excellent way to those who are strong in body, strong in spirit, and also have worked out the sublime idea of self-sacrifice and self-consecration. The call will come to some of you, as it has come to others, in your dreams by night, in your visions by day, as you walk alone, or are in prayer, or in the midnight watches. It will gradually overpower you and make you captive, and at length you will call out with a loud voice, "Send me, Lord, for I am ready." For still many a sunny island of the South Seas, many a retired valley of the great central plateau of Asia, many a dark, forest-clad savannah of the great valley of the Congo, many a wild tribe of South America, and, alas! our own fellow-subjects, the neglected, ill-treated Australian aborigines, and the poor Bushmen of the Cape Colony, are waiting, waiting for the moving of the waters of the fountain of life, and for some one to help them down; lifting up their eyes for the sight of the blessed feet of those who bring the gospel message; calling for their man, the Allen Gardiner, and Patteson, and Williams of this generation; they are

standing in your midst, though not as yet revealed to the eyes of men. In the long course of centuries no prophet or evangelist has ever come near these poor heathen; they have laid out of the course of the revolution of the gospel; they are waiting for one who, in his life as well as his words, will illustrate to them the life and passion of our Lord and their Lord; they ask not for the refinement, nor the fantasies of modern religious thought and practice, but with dumb voices they ask the men of the nineteenth century and civilized Europe to teach them to clothe their nakedness, to dwell in decent dwellings, to cluster in villages, to live with one consort, and to respect human life, to do all things in a Christian way, and to realize the presence of the risen Saviour. In the last desperate struggling of heathendom it may be that the man of God, who thus appears like an angel among them, will be killed and devoured; but his death will prove the dawn of the new life; over the martyr-tomb will spring up the new chapel, and the younger generation, who witnessed the slaughter and partook of the terrible feast, will, by the grace of God, be converted and made new men, and, like St. Paul, become evangelists. When their day of grace comes, and they understand the matter, like the Jews at Jerusalem a few days after the crucifixion, they will be pricked to the heart. History is always repeating itself; but on this generation, the men of your age and country, rests the duty of completing the work, till the gospel cover the earth as the waters cover the sea. At the present moment there are regions still unevangelized, sufferings for Christ's sake not yet suffered, and crowns of martyrs and confessors not yet won.

Finally, my dear friends, suffer me to say to you one word more, and this word applies not only to the missionary, whose vocation is the highest of earthly vocations, but to each one of us, however humble and prosaic our special vocation may be. What were we created for? Why are we kept alive, except to do some special work which is marked out for us by the inexorable teaching of circumstances, circumstances which are controlled by the omniscience of God! How can we succeed in any work if our attempts are not sanctified by prayer! "Labora et Ora," for true prayer is something done in the service of the Master, followed by praise for being selected to do it; not the empty litany or the conventional prayer-meeting. Say what we like, we are all *day-laborers*, and he serves his God best who does his day's work in the best manner and in the best spirit. None miss so entirely the mainspring of human action as those who strive to dissociate religion from the simple round, the common task of the most prosaic, the most unromantic, the most depressing lot in life.

It is not success that sanctifies the work, for many of the best of us in our noblest undertakings do not succeed. We are thwarted by some narrow-minded obstructers standing on the next round of the ladder above us; we are baffled at every turn, and at length laid aside by poverty, sickness or death. It is not striving that wins; the race is not to the swift, nor the battle to the strong. We must not look for the selfish satisfaction of thinking that we have done something; we must not hope for the applause of by-standers, for the foolish multitude generally praise the wrong person, or praise the right person for the wrong thing. We must find our reward in the work itself; something each day accomplished; something done; some kindly word spoken; some cup of water offered to the suffering; some noble thought cherished, some achievement, which the world ought not willingly to let die, shadowed forth, thought out, conceived, if not actually brought forth. Good work, earnest work, prayerful work, can never be without a

blessing to the worker, which will follow him after life's endless toil and endeavor to his rest, and what greater work than the saving of a soul!

I once stood at the mouth of the great Panjáb Salt Mine on the river Jhílam, and watched the long procession of women, children and men, of young and old, slowly advancing towards me, toiling up the steep incline, each with his head bent and back curved under the burden of rock-salt, which they brought from the bowels to the surface of the earth. This was their hard and palpable day's labor. To the strength of each the burden was adjusted; the young daily grew into capacity to bear heavier, the old daily felt their strength less equal to their diminishing load, but all rested night after night wearied with their daily round, and all each morning rose to the consciousness of a day's sweating and straining, and a risk of accidents and disease, and the dark river to be crossed at last. Tears started in my eyes as I thought of the sad procession of my contemporaries, whom during my own life I had seen toiling and striving, lifting their heavy burdens, or sinking by the way under them. I thought of the strong and enthusiastic, too eager for the strife, who fell years ago; the patient and uncomplaining, who toiled on till within the last few years; the yearly diminishing group of fellow-laborers, with yearly diminishing force, and the dark unknown future before me.

But there is no prison so deep that its depths are not reached by some ray of God's interminable day, and, as I looked into the faces of the salt-bearers, I became aware that one ray of light reached to the lowest slope of their dungeon, and, as they advanced upwards, it ever became brighter and brighter, shining hopefully in their uplifted eyes, and gladdening their hearts with the thought of home, and rest, and of labor, sanctified for the sake of the little ones, the old ones, the sick ones, to whose comforts their earnings ministered. The hero-missionary places the heathen, to whom he goes as Christ's ambassador, in that corner of his heart where other men place their families. Nay, more; God's great lessons are taught in His works and in His creatures. As each laborer reached the outer world, and flung down his burden, his eyes insensibly turned up with a look of thankfulness and acknowledgment to the kindly light which had led him, and then each unconsciously shrouded his eyes with his hands, as if unable to bear the full glow of unutterable gladness, which the grace of God sends to testify to the sanctity and dignity of labor, however humble and contracted the sphere: "Well done, thou good and faithful servant: thou hast been faithful *over a few things.* Enter thou into the joy of thy Lord."

A TRINITY OF MONSTROUS EVILS DENOUNCED.

[A popular meeting of an extraordinary character was held on Wednesday evening, the twelfth day of the session for the express purpose of giving public and indignant expression to the intensified feeling of the Conference in relation to three stupendous evils which had been brought to its notice during the meeting. It was not down on the programme, but the London papers speak of it as a "magnificent demonstration," and the most "enthusiastic as well as the largest meeting of the series. Several of the speakers were Americans—Dr. William M. Taylor of New York, Dr. A. J. Gordon of Boston, Dr. G. E. Post of our Syrian Mission, and our associate, Dr. Pierson of Philadelphia. We have full reports of the meeting in various English papers, and proceed to give our readers a bird's-eye view of the great meeting, that they may feel the pulse of the world's missionary representatives in regard to such giant social, commercial and national sins as those here unanimously denounced by the largest and grandest popular council ever held. We follow chiefly the report in *The Christian* of London.—J. M. S,]

THE final meeting of the great Missionary Conference will not soon be forgotten by those who were present. It was the largest of the series, and by far the most enthusiastic. The subjects under consideration—the Opium

Traffic, the Drink Traffic, and Licensing Sin—naturally lent themselves to the expression of strong feeling; both speakers and hearers fully took advantage of the opportunity. The opinion was expressed during the evening that in the matter of the opium trade the Christian conscience of Great Britain has of late gone to sleep. The proceedings of Wednesday evening ought to do something in waking it up and keeping it wide awake till the cause for such wakefulness has disappeared. The outstanding features of the evening were the powerfully explosive utterance of Dr. Taylor, of New York, the remarkable reception given Mr. Alfred Dyer, on his return from India, and the heartiness of feeling shown towards our two eloquent American brethren, Dr. Gordon and Dr. Pierson.

"The chair was taken by Sir Arthur Blackwood, who was supported on either side by an array of gentlemen well known for their active interest in questions of national morality. In the opening prayer, Dr. Parsons, of Toronto, struck an appropriate keynote by his reference to the foes that oppose the kingdom of Christ and prevent the salvation of men.

SIR ARTHUR BLACKWOOD'S ADDRESS.

"After some remarks on the wisdom of the decision to hold such a meeting in connection with the Conference, the Chairman said: 'Not as part of a cut-and-dried plan prepared beforehand, not as an outburst of hasty enthusiasm, but as the deliberate, solemn conviction of men and women qualified to judge, you have decided to speak out and denounce certain deeds and practices, and to deplore their terrible results. I am sure I am right in saying that we do this in sorrowful confession of the blameworthiness of the churches, as well as in solemn condemnation of these practices. Were it not for lack of faithful testimony, watchful attention, earnest prayerfulness, courageous utterance, these things could never have attained their present magnitude. Surely the standard of morals in so-called Christian nations and governments must be low indeed, when practices like those cannot only continue unchecked, but be defended; and that not merely on the ground of expediency, but of actual necessity. Where have the churches of Christ been in their testimony against these things? We must confess our own guilt. We are not met for discussion; that time has gone by. Denunciation is our object to night—unanimous, I hope, and vehement if need be. What cause can demand it more? It is to be the denunciation of deeds done contrary to every precept of the gospel, contrary to the whole spirit of the Christian dispensation, and even protested against by the very heathen themselves. We are indeed deeply thankful that no sooner has one of those practices in its clear and terrible character been fully exposed and recognized than the British House of Commons resolved unanimously (for the few defenders of the practice dared not record their votes against the resolution) that this system should be abolished root and branch.* That proves, thank God, that the moral sense of this nation is still alive with regard to such matters. But doomed systems often live long, and your denunciation and your protest to-night are none the less needful because, so far as that judgment has been uttered, this thing is doomed in all its horrible enormity and atrocity.

We are not only here to denounce, but to deplore the results, direct and indirect, of these deeds and practices. The direct results, alas! who can esti-

*This reference is to the formal licensing of harlotry by the British Government for the gratification of the army in India. A fierce fight has been going on against the awful and scandalous iniquity for months past, led on by Mr. Alfred S. Dyer, who in return has been assailed with as much bitterness as the *Pall Mall Gazette* once received for uncovering similar, though unlicensed, iniquities in London. The British Parliament was finally forced by the terrible revelations made and the protests uttered to repeal the act, just as the Conference came together.—EDS.

mate? Eternity alone will disclose the ruin to the thousands and thousands of bodies and souls of those amongst whom these practices have been carried on by members of so-called Christian nations—carried on by those who ought to have been the protectors and the friends and the saviors of the heathen to whom they went. The indirect results have been no less fatal. What might not the progress of the gospel of Christ have been among the nations of the earth had that gospel been commended and enforced by the lives of those who profess to be Christians? What can more effectually have barred its advance and have stayed its progress? I must allude here, for one moment, to a challenge thrown down to you by the world. It is not often needful nor wise to pay much heed to what the world says about Christian work. Yet at times it is necessary, and I wish to draw your attention to the utterances of *The Times*, which, in a leading article dealing with your Conference, spoke the other day in these words:—

"'Criticism cannot express itself as altogether contented with the amount of ground which has been annexed. . . . Before the promoters of missionary work can expect to have greater resources confided to them they will have to render a satisfactory account of their trust in the past. Their progress, it is to be hoped, is sure; indisputably it is slow. A Congress like the present would be better employed in tracing the reasons for the deficiency in quantity of success than in glorifying the modicum which has been attained. . . . The cause marches at a pace which, unless it is registered by the enthusiasm of Exeter Hall, appears little more than funereal. . . . For eyes not endowed with the second sight of the platform, the principal citadels of heathendom continue to flaunt their banners as before. If some people profess to believe that they hear too much of foreign missions, the explanation is that they see too little of their results.'

"I think that demand is a fair one, and that we are right in answering the challange. The world asks, Why have you not accomplished more? It says: 'Trace the reasons for your want of success, instead of talking about what you have done.' We have come together for that purpose to-night. Whilst in the spirit of self-judgment and true humility before God for our well-known shortcomings in enthusiasm, in zeal, in self-denial, in prayerfulness, in effort, we declare before the world that, foremost, perhaps, amongst the causes which have hindered the progress of the gospel of Christ in heathen lands, have been the three practices which we desire to hear denounced to-night. How could it have been otherwise, when wherever the missionary has pitched his tent the rum merchant has sent his barrels, so that we have gone to the heathen in certain lands with the Bible in one hand and the rum-keg in another. What can those people have thought of the character of the Christianity which thus presented itself to them? How can we wonder that the gospel makes small progress? With our cannon balls and bayonets we have forced the introduction of opium into China, and, alas! taught the population to grow the drug itself in order to oust our Indian products, thereby inflicting upon them irretrievable injury. What can that people think of the Christianity that came to them in that guise? And, again, when upon the defenseless, uneducated female population of India, a Christian government has fastened the horrible diabolical system to which allusion must be made to-night, and enforced it with all the tremendous weight of its authority; when side by side with the chaplain and the church has been the Government brothel, how can we wonder that there, in India, they have laughed at our Christianity, and cast contempt upon the name of our Lord Jesus Christ? If the world taunts the missionary enterprise with its little progress, and says, 'Find out the reasons for your lack of success,' we can indeed say, with all self-judgment as regards our own shortcomings, 'These practices, carried out by Christian nations, and authorized and enforced by so-called Christian governments, have much to bear of the blame for our want of success.' It is our business to-night to lift up our voices, and that with no bated breath;

and in no indistinct manner, to declare, in the name of the Lord, and on the ground of every obligation that we owe to Him who has redeemed us by His blood, that, so far as lies in our power, so far as our protests and prayers can effect it, these deadly evils shall be stayed, and, by God's help, be impossible for the future."

THE CHINA OPIUM TRADE.

Rev. J. Hudson Taylor, founder of the China Inland Mission, moved the following resolution:

"That this Conference, representing most of the Protestant Missionary Societies of the Christian world, desires to put on record its sense of the incalculable evils, physical, moral, and social, which continue to be wrought in China through the opium trade—a trade which has strongly prejudiced the people of China against all missionary effort; that it deeply deplores the position occupied by Great Britain through its Indian administration in the manufacture of the product, and in the promotion of the trade which is one huge ministry to vice; that it recognizes clearly that nothing short of the entire suppression of the trade, so far as it is in the power of the Government to suppress it, can meet the claims of the case, and it now makes its earnest appeal to the Christians of Great Britain and Ireland to plead earnestly with God, and to give themselves no rest until this great evil is entirely removed; and further, that copies of this resolution be forwarded to the Prime Minister and the Secretary of State for India.'

"Mr. Taylor observed that the fact that the opium traffic is a huge ministry to vice, and an obstacle to the evangelization of China, is surely sufficient reason why the subject should be brought forward and protested against by this Missionary Conference. He then said: 'I made the statement at a previous meeting, which I will repeat, that while the result of eighty years of evangelistic effort in China has brought us to rejoice in 32,000 converts to Christianity, about 150,000,000 of the Chinese have been either turned into opium smokers or have come to suffer from the opium vice, as husband, wife, father, or mother. If the evil is so rampant, and it is most difficult to help the smoker or his unfortunate family, surely it is high time that our protest was raised against it, and that we did our utmost to bring the evil to an end.'

"Proceeding to quote from official documents and the writings of well-known men, Mr. Taylor showed the iniquitous character of the traffic. Rev. Griffith John condemned it unsparingly, and appealed to 'the great heart of England' to remove the curse. Rev. Howard Malcolm, of the United States, remarked that 'the proud escutcheon of the nation which declares against the slave trade bears in this trade a blot still broader and darker.' Mr. C. Aitchison, chief commissioner of British Burmah, in a memorandum addressed to the Government of India, speaks of the 'demoralization, misery, and ruin produced among the Burmese by opium smoking.' After quoting other testimonials, Mr. Taylor contended that England is directly responsible for every acre of Chinese soil engaged in the cultivation of opium. We introduced the drug, and then the people of China raised it themselves. The Chinese appealed in vain to England's kindly feeling and sense of rectitude; they appealed to every sentiment which was likely to move a professedly Christian people: but in vain. Then they came to the conclusion that England has no moral sense, no conscience, but only a pocket, and that the only way to move England was to prevent the money from reaching her revenue by China producing the drug at home, until the pressure of England is removed.

"The government of India is to a large extent the producer of the drug. More than half the drug manufactured in India is produced and sold directly by the government of India. It is said that we need the revenue. Remember the well-known words of Mr. Henry Richard in the House of Commons. He said he had a firm conviction that no nation had ever been engaged in

any business so absolutely indefensible on all grounds as the opium traffic:

"'It might be true that the power of England was forcing it upon the Chinese, and was spreading among them demoralization, disease and death—but there was the Indian Revenue. It might be true that the traffic created an enormous amount of ill-will and heart-burning towards England on the part of the Chinese Government and the Chinese people, which had led to one war and might lead to another—but there was the Indian Revenue. It might be true that the traffic constituted the most formidable of obstacles to Christianity among the Chinese—but there was the Indian Revenue. It might be true that it interfered with the development of every kind of legitimate commerce—but there was the Indian Revenue. It might be true that it dishonored the character of England in the eyes of other nations, and prevented her from protesting against similar practices elsewhere—but there was the Indian Revenue.'

"To put it plainly, as Mr. T. A. Denny had well put it, this plea amounts to this, that 'the English nation cannot afford to do right.' I sincerely trust that this meeting will make it very plain that in its estimation the English nation cannot afford to do wrong. In conclusion, Mr. Taylor expressed a hope that the wrong may be put right while there is opportunity, and before the wrong-doer is visited by divine judgment.

Dr. James L. Maxwell, formerly missionary to Formosa, seconded the resolution. It is quite true, he said, that the Indian Government is the chief party to the evil. But before that there is a British House of Commons to be reached, and still before that there is the conscience of England to be reached, and, yet again, before that, there is the heart of the Christian church in England to be touched. The question is absolutely beyond discussion. We deliberately cultivate the poppy and minister to the vice of a heathen people; more than that, we fatten upon that vice, in spite of the fact that the rulers of the Chinese have again and again remonstrated with us, and in spite of the fact that our action is leading to the physical, moral and social ruin of the people. Of late years there has crept over the Christians of this country a very strange apathy in dealing with this opium trade. Intellectually we have acknowledged that it is wrong, and we have signed memorials against the traffic; but we have not kept it in our hearts as a burden upon our souls before God. Why do we not arouse ourselves? In this hall to-night, there is a constituency large enough, if set on fire on this subject, to begin to move England from end to end. Who dares to measure what the progress of speed in dealing with this would be, if each of us pledged himself before God not to forget the matter; but in private and in public so to move that this blot shall be removed from the nation? Only let us get to faithful handling of the evil, looking to God for help, and absolute suppression will in due course be reached." The resolution was carried unanimously.

NATIVE RACES AND THE DRINK.

Dr. W. M. Taylor, of New York, submitted the following resolution, which he supported, by a tremendous earnest and rousing speech:—

"That the International Conference, compristng delegates from most of the Protestant Missionary Societies in the world, is of opinion that the traffic in strong drink, as now carried on by merchants belonging to Christian nations among native races, especially in Africa, has become a source of terrible and of wholesale demoralization and ruin, and is proving a most serious stumbling-block to the progress of the gospel. The Conference is of opinion that all Christian nations should take steps to suppress the traffic in all territories under their influence or government, especially in those under international control, and that a mutnal agreement should be made to this effect without delay, as the evil, already gigantic, is rapidly growing.

"After stating that he had received several pressing mandates on this topic, to be delivered to the Conference from Presbyterian bodies in the United States, Dr. Taylor said: 'We who look back to this as our dear old home-land have a very tender regard for her reputation, and we feel sad to have to hang our heads in shame over her when the opium traffic is brought

up against her. But our hands in America are as deep in this drink traffic as yours are, and we come here to beseech you along with us that the Christian Church of Europe and America as a whole shall advertise itself out of this business, and shall declare that whosoever hereafter is responsible for its continuance, that responsibility, by the help of God, shall no longer lie at our doors. I protest against this traffic because of the demoralizing effect it has on the native races. We know something of what it does at home, but these effects are far more tremendous abroad. These native races are in the position of minors or infants. If we insist, and rightly insist, that those who sell liquor to children and minors shall be punished, shall we force this traffic on those nations that are composed of minors altogether? I protest against the traffic, also, because it is destructive of legitimate commerce. The expenditure of resources for the gratification of the drink appetite renders it impossible for the natives to deal in more wholesome articles of trade. I ask you, in the name of common sense and righteousness, if you are going to allow this one deadly traffic to deprive you of honest gain in those countries which in so wonderful a way have been opened up to trade in modern times? If you force rum upon them, you cannot give them cotton, because they have nothing to buy cotton with. But stay, there is one trade that may be improved by the rum trade. I saw in one of your morning papers this week a paragraph with reference to King Quamin Fori, and a visit paid to him by Sir Brandford Griffith, Governor of the Gold Coast: 'All that King Quamin Fori asks is that Her Majesty's representive will instruct the merchants of Addah to pay for palm-oil in cash instead of gin.' The Governor, in answer to this appeal, said he could not interfere with the course of trade. The last sentence in the paragraph is to the following effect:

"The prevalence of the habit among Christian traders in that region of paying the heathen for his goods 'in gin,' may possibly have something to do with the curious circumstance that king after king with whom the governor held a palaver, during his official progress, appears to have asked for a supply of handcuffs."

"Yes, the trade in handcuffs is one that is stimulated by the gin traffic. Here is a trade-mark for the gin bottle. Handcuffs! Handcuffs! Yes, handcuffs that enslave, handcuffs that degrade; O, yes, put it on the gin bottle everywhere.

"I protest against this traffic because of the retribution which it is sure to bring on the nations who protect it. I rejoice in the ringing words quoted by Mr. Hudson Taylor from Mr. Henry Richard: 'The government of God is real; the government of God is moral; the government of God is retributive.' Has Great Britain forgotten to read the lesson of the Indian mutiny? Has America forgotten to read the lesson of the civil war? Shall we allow ourselves to go to sleep again over an evil like this, folding our arms and saying: 'Let it alone; it will take care of itself'? The Governor of the Gold Coast said, 'We cannot interfere with the course of trade.' This has been said again and again in history. It reminds me of the passage: 'Yet a little more sleep, a little more slumber . . . so shall thy poverty come as one that travaileth, and thy want as an armed man.' Oh, that armed man! We saw him in America twenty years ago, and Gettysburg was the retribution of letting it alone. You saw it in the Indian mutiny away back among the fifties, and that fearful time was the retribution of letting it alone. Are we to let it alone again, and bring down still greater retribution upon our heads in America and upon you here?

"Once more I protest against this detestable traffic because of its neutralizing effect upon the efforts of our Christian missionaries. Why should we

go to the heathen handicapped and hampered by men who have no care but to make money, and who have yoked the motive-power of appetite to the car of Mammon, that they may ride the more surely over men? Oh, brethren, as the representatives of the Missionary Societies of the world, let us rise in our might and say: 'It is time that we should be unlimbered and unhampered and delivered from this terrible evil.' If the churches of England were united, and in earnest, and right, no government would be able to resist them. If the churches of England, of Europe, and America were united, and in earnest, and right, no evil in the world could stand before them. Let there be no pessimism among us in regard to this. Pessimism is for those who have no Christ; courage is the characteristic of those who know they have Him with them and in the midst of them. But we must ourselves have clean hands. Let us labor, and pray, and determine in the might of God to lay low everything in the shape of demoralizing traffic with these native races. Let us knock it on the head, and sweep its kennel clean out. The resolution was carried by acclamation.

KING LEOPOLD AND THE TRAFFIC.

"A third resolution, recognizing the benefits that have already accrued to Africa in connection with the founding of the Congo Free State by the King of the Belgians, invoking his aid in suppressing the drink traffic, and appointing a committee to proceed to Brussels and lay this important matter before his Majesty, was submitted to the meeting by the Rev. Dr. J. Murdock, of Boston. In doing so he mentioned an incident told in New York by Mr. H. M. Stanley. When that explorer met the King in Uganda, the King asked him many questions about Queen Victoria, the Emperor of Germany, and others; then he said, 'What tidings can you bring me from above?' Mr. Stanley, unhappily, was not an expert in these matters, but he gave the King a New Testament, which he declared contained the only answer which man could ever receive to that most momentous inquiry. After a long passage across the continent, Stanley came at last to meet with the colored people of the Western Coast, and the first question they asked of him was, 'Have you any gin?' That, said Dr. Murdock, is the difference between heathendom pure and simple and heathendom as touched by the curse of Western civilization. It was in order to touch this evil at its very core that the matter would be laid before the King of the Belgians. The resolution was seconded by Mr. H. Grattan Guinness in a paper full of startling facts, most eloquently and impressively stated. The resolution was heartily agreed to; the gentlemen appointed to carry out its provisions being Dr. Murdock, Mr. Grattan Guinness, Mr. J. Bevan Braithwaite, and Mr. Alfred Baynes.

LICENSED VICE IN INDIA.

"The fourth and last resolution was moved by Mr. Alfred S. Dyer, who, as the Chairman remarked, had only a few days before returned from India. On rising, Mr. Dyer was greeted with oft-repeated rounds of cheering, and it was some time before he was able to speak. He read the resolution as follows:

"That this Conference has heard with shame and sorrow of the extensive system of State-licensed vice carried on throughout India by authority of the Indian government; that at the same time it desires to place on record its deep sense of the great service rendered to the cause of morality and religion by the House of Commons determining the repeal of all legislation which authorizes and encourages vice; and it confidently expects that Her Majesty's government will now take immediate measures to abolish what constitutes a social degradation, and so remove a stumbling-block to religion, and the dishonor to the name of Great Britain which have resulted from this system; and

further, that copies of this resolution be forwarded to the Prime Minister and the Secretary of State for India.

"The time being far spent, Mr. Dyer had proposed simply to read the resolution, leaving it to speak for itself without any advocacy of his own. In response, however, to the calls of the audience, he said: The uppermost feeling in my heart is one of unbounded thanksgiving to God for the great victory which has been gained in the House of Commons in this cause of social purity. I honor the noble men in that House who have stood faithful to this cause amid so much ridicule. I honor them in that they have been faithful to the truth of our Lord Jesus Christ, and I look upon this victory entirely as an answer to the prayers that have been offered up. We have been praying about it in India. Not a day passed that I did not pray for it, so that I feel, as I have said, unbounded thankfulness to God, while I thank those members of Parliament. After seven or eight months' patient investigation in India, and coming into contact also with the drink traffic, I have come to the conclusion that the two great obstacles to the success of missionary work in India are the systems of licensed vice and of licensed drink. I would only add that we must see that the resolution of the House of Commons is carried out in India. I hope in a few weeks to go back there; and I intend to stay there, to act as your representative, to exercise a due vigilance, and to see that the system of licensed vice is abolished. While I am there, I shall also make it my business to investigate further these questions of the drink traffic and the Chinese opium traffic, and to see if I can help you to get rid of them.

"Rev. G. E. Post, M.D., seconded the resolution. He said: 'It was with extreme repugnance that I undertook to speak. My repugnance arose from the fact that I felt myself to be a citizen of another land, and that this was a question which primarily concerned Britain. But in presence of such a question you are not Englishmen, and I am not an American, but we are all of us citizens of the commonwealth of man, and endowed from heaven with the freedom of the city of God. I take that freedom to protest against the worst form of outrage that has ever been perpetrated against a defenseless people, Anglo-Saxon fathers, hang your heads with shame for the cause that brings us here to-night. Anglo-Saxon mothers, turn your hearts away from your husbands and your sons; you cannot look them in the face as you discuss a question like this. Anglo-Saxon daughters, draw your veils over your eyes lest you put me to silence by the mantling blushes on your cheeks. Twelve years ago the civilized world was stirred to its depths by the story of the Bulgarian atrocities. A few undisciplined Bashi Bazouks, elated by victory, were guilty of atrocities which brought down upon their country a desolating war, which dismembered it, and which drew from one of your statesmen that famous utterance that the Turks must be driven, 'bag and baggage,' out of Europe. We have been guilty of an atrocity which surely might justify the statement that we ought to be driven, 'bag and baggage,' out of Asia. This, moreover, is not an atrocity by a few guerilla soldiers, but by a Christian Government, with its two established religions and its numerous churches and chaplains. We have gone into India in an official capacity, to degrade, first our own sons, and then the daughters of the weak subject races. It is with shame that we confess that our race has sunk to such a degradation as that. Turn to a more cheerful aspect, and rejoice at the action of the House of Commons. All honor to those noble men who have stood up and vindicated the right. I repudiate, and never will believe, the accusation, that the medical profession stands

behind these acts. I have been a member of that profession for twenty-seven years. I say that when you press this matter on your legislative bodies, you may rely upon the medical profession being with you. And let us press forward in the consciousness that God is with us." The resolution was carried unanimously.

CLOSING WORDS.

The evening was now far advanced, but the Chairman called out Drs. Gordon and Pierson for brief addresses.

Dr. A. J. Gordon said: "It has been said, and I think truly, that there is enough sentiment, and conscience, and enthusiasm, and spiritual power in this audience to move our governments to the abolition of these terrible iniquities. Let it be remembered for our encouragement that in England, when the slave trade was to be abolished, agitation began with only two or three men, who carried it to a successful issue. I remind you also that our great conflict in America began with two or three men, who for years stood alone. Again, remember that the leader of that movement placed on his banner the motto, 'Immediate, Unconditional Emancipation,' and in spite of all ridicule and all abuse, and all dissuasion, he never would take that motto off his banner, but carried it forward until at last the whole nation followed him, and we swept the curse of slavery from our land. I suppose it will be admitted by our American brethren that the most eloquent man America has produced in modern times was Wendell Phillips. He stood side by side with Lloyd Garrison—the two stood alone for years. I remember the time when they could not rally twenty men in a city to listen to them, eloquent as they were. This, however, is what I am going to say: Oh, English women! oh, American women! do you know what you can do? Just before Wendell Phillips died, I had a memorable conversation with him. Knowing that he had sacrificed social position, and much besides, I had the curiosity to ascertain what led him into the agitation. He had an invalid wife, who for years never left the house. I asked, 'What first led you to espouse the cause of the slave and to stand by him?' He replied, 'My whole career is due to my wife. She said to me before the thought had ever touched my conscience, 'Wendell, you must take up the cause of the slave,' and I did it at her request, and I fought it out because she stood behind me.' There is a lesson for Christian women! And now let us remember that if two leaders can finally bring a whole vast nation to follow them in demanding the abolition of such an evil, we are more than two, and we have had as eloquent men leading us to-night as either of those I have named. Let us follow them. There is nothing that can stand against iteration and reiteration. Suppose you suspended a piece of iron weighing a hundred pounds in the midst of this hall, and, when it was perfectly poised, you brought a schoolboy to pelt it with pieces of cork. At first there would be no impression, but if the boy kept at it long enough and directed the pieces of cork at one point, the time would come when the whole mass would begin to move. In like manner, our testimony may in itself be very weak and unworthy, but let us bring it to bear long enough—testimony after testimony, protest after protest, demand after demand, abhorrence after abhorrence, expressed in the intensest terms against these evils; and by and by the great mass will begin to move, and it will be swept out of the way. Let us not be disheartened. Let us take courage from the assurance that God will bruise Satan under our feet shortly."

Dr. A. T. Pierson, in the course of a stirring address, said: "If I had time I would like to take up the challenge thrown down in that secular news-

paper. For I reckon that it knows a good deal more about the kingdom of Britain and other kingdoms than it does about the kingdom of God. We stood this afternoon in the London Missionary Society's premises, and had rehearsed to us in brief outline the wonderful story of the progress of the gospel in Tahiti and the neighboring groups of islands. The missionaries labored in Tahiti for years without any apparent results, but then within a very short time the people became so thoroughly Christianized that they sent to the other groups, and within forty-four years the regeneration of Polynesia was accomplished. And yet this newspaper thinks that the progress of foreign missions has been funereal! Having told of wonders wrought in China, Dr. Pierson said: We have spoken much in this Conference about the union which has been exhibited. I want to say that I take not the slightest credit to America or to myself for this unity. If in the presence of the gigantic foe that unites all its forces and masses all its hosts against the kingdom of our Lord Jesus Christ, I did not forget that I am an American, and also forget the denomination to which I belong, I should consider myself a fossilized ecclesiastic, and not a disciple at all. When Herod and Pilate are made friends in order to crush Christ and Christianity, it behooves all true disciples to stand shoulder to shoulder, and to close about the ark of God. The fact is, our unity is largely the involuntary unity of those who in the presence of the adversary have come together because they cannot help it; and I think that the methods and manner adopted by our foes make it clear that we can pursue no successful policy of warfare but an aggressive one. We had better stop throwing up defenses, and carry war into the enemy's camp. A positive, aggressive gospel is surely the one that is going to win the day."

THE MISSIONARY MONTHLY CONCERT.

BY DR. JAMES L. PHILLIPS, CHAPLAIN TO STATE INSTITUTIONS, R. I.

ALMOST a century ago a few earnest Christians in England founded the Monthly Concert of Prayer for Missions. To this day it is faithfully observed in many churches of the mother country. More than twenty years ago, when I was a student in the College of Physicians and Surgeons, New York, this monthly concert was regularly held in many of the New England and New York churches; and while visiting friends in the Western States, before embarking for India, I found it in some of the churches there. On coming back to America I have been making many inquiries, and regret to learn that there seems to be a marked falling off in the observance of this missionary service.

The history of this meeting for nearly a hundred years affords ample proof of its importance. Its real value cannot be estimated, for facts and figures can neither detect nor determine the full benefit it has brought to the church of Christ at home and abroad. The journals of missionaries in foreign fields, and records found in our best periodical missionary literature, and in the memoirs of men who have been valiant pioneers in extending the triumphs of the kingdom of God on earth, yield abundant and remarkable testimony to the benefit and blessing that this monthly concert has been to Christian toilers in many lands. It is very cheering to find THE MISSIONARY REVIEW OF THE WORLD calling attention regularly every month to the Concert of Prayer, and the following incidents may serve to illustrate and impress the importance of this service.

Ten years ago, when at home on furlough before, one of the last things I had to do was the raising of an endowment fund for our Bible School in

India. While engaged in this work, which occupied several months, I was traveling much and met with many very convincing proofs of the educating power of the Missionary Concert. One of these I wish to cite, because it illustrates how the regular observance of this monthly meeting tends to plant the habit of cheerful giving, one of the hardest habits, so the pastors tell us, for Christian disciples to acquire.

The committee sent me to some strange spots for money. Every one who has done such deputation work among the churches on either side of the Atlantic knows what surprises, pleasant and otherwise, drop into this line of service, and some of these become the salient points of the scene as you look back upon it in after years. One week day evening I had an appointment in a village of Central Ohio. On stepping off the train, and looking over the place from the railway station, and there learning that the church to which I was sent was without a pastor, I wondered how this appointment came to be made. The outlook was anything but bright.

The hour for the missionary lecture found about seventy people seated in a plain house, the women on one side and the men on the other. They listened admirably to what was said about gospel work in India, and the demand for trained native helpers. A stranger minister had offered the opening prayer, and no one volunteering to take pledges or the collection for my endowment, I asked my brother to wait upon one side of the house, while I did on the other. Catching up paper and pencil, he straightway went for the men, fancying no doubt that the pocket-books belonged on that side of the house. For once it wasn't so, for in cash and pledges together more than ten times as much came in from the women's side as from the men's side of that small congregation. I shall never forget the very first woman whom I asked for money that evening. Her quick answer to my question, "Would you like to help our Bible School?" was significant and cheered me so. Looking up through her glasses squarely into my face, she said:— "*Indeed, I should, sir,*" and she gave me fifty dollars. Another little woman gave me twenty-five dollars, and still another ten. On reaching my lodgings I learned from my kind hostess that these three women were sisters, and naturally I was curious to know their history. One of them lived close by, so the next morning on my way to the railway station, I called upon her and thanked her and her sisters for the good cheer they had given me at the meeting. And from this humble Christian woman I learned these facts. Their childhood home was in Western New York, and they used to attend a Presbyterian church. Their pastor never failed to observe the monthly concert of prayer for missions, at which service he regularly brought before his people the conditions and claims of the pagan nations, the freshest news from the front ranks of Christ's advancing army in all lands, and also the duty and the privilege of helping on this grand movement for the world's evangelization by earnest prayers and cheerful offerings. That faithful pastor had reached his rest and reward in heaven, and I, a stranger from the opposite side of the earth, had been permitted to reap some of the golden harvest for which through years of patient toil he had sown the seed.

Another incident of more recent date illustrates the other side of the benefit that accrues from this missionary concert, that is the cheer it carries to our brethren across the seas. On the 6th of March, 1887, the concert topic in quite a number of churches was New Fields, and particular mention was made in the addresses and prayers of a little station recently opened on the Orissa coast. The young missionary planting this station had met with serious obstacles. A cyclone had blown down his first buildings, there had

been lack of funds for pushing on the work of rebuilding, and other discouragement. He did not know that on the first Sabbath of March we were to offer up special prayer for him in our monthly concert. But the blessing came just the same.

In a private letter this missionary writes: "On the 6th and 7th of March I received a special outpouring of the Holy Spirit. Such courage I have never felt in my work, and all the native Christians felt more or less the same spirit of consecration. The following Sabbath I baptized six, and there are a number among the Hindus and Telugus here who are seeking Christ. Wherever we go, the Spirit of the Lord seems to be going before to open up the way. It has been surprising to me, and the native workers have remarked a number of times, how wonderfully the people accept the gospel."

By the slow course of an ocean mail, our brother on that Orissa coast learned on the 3d of April, from a Boston newspaper dated February 24th, that the missionary concert of March 6th was to make him and his field the special subject of prayer. Whereupon he writes: "Then it flashed upon me like light from heaven that my wonderful blessing on the 6th and 7th of March was a direct answer to your prayers, and I went into the service and told the brethren. Instead of preaching, we had a consecration meeting, in which the power of the Spirit was wonderfully manifest. It was a blessed day. I believe the prayers offered there for this special field were answered. To-day the hardest man in this place sent to buy a New Testament. God's Word will make its way, and His kingdom prevail."

These words from a lone man on a far-off shore speak volumes to every pastor in America and Europe. Would that all pastors, in city and country alike, could be of one mind in observing this Monthly Concert of prayer for Missions. How the church at home needs the quickening and refreshing it would surely bring! One of the most interesting sessions of the Convention of the International Missionary Union, held at the Thousand Island Park in 1887, was devoted to discussing ways and means for stirring up our home churches to persevering prayer and systematic beneficence in behalf of the millions still in pagan darkness. Over and again during this discussion, it came out that wherever the monthly concert was regularly kept up, the interest in missions was intelligent and aggressive. Beloved pastors of the church of our Lord Jesus Christ throughout all lands, will you revive and sustain this MONTHLY CONCERT, and so teach your people to obey His great command to disciple the nations?

ISLAM AND CIVILIZATION.

"THE recent controversy as to the comparative merits of Islam and Christianity raises issues deeper and wider than the so-called 'religious world.' It is not Christianity alone, but civilization, which is involved in the issue. I believe that under Christianity alone can man reach the perfect development of his nature. . . . Islam can raise to its own level tribes lower than itself in the scale of humanity; but this it does at the terrible cost of petrifying them at that level forever—the level, that is, of the barbarous Arabs of Mahomed's day. For, except in the matter of idolatry and infanticide, Islam, as we find it in Mecca, its metropolis, is not in advance of the social and intellectual condition of the Arabs of that time; and inasmuch as the Koran claims to be the last declaration of the divine will to man, it follows that any progress beyond the Koran is not only superfluous, but impious in addition. And the history of Islam all over the world proves to demonstration that what was antecedently to be expected has in fact occurred. . . .

The Koran, in Islamic belief, was written by the finger of God in the highest heaven before all time, every word and letter of it, in the Arab tongue; was then, at the predestined time, taken down to the third heaven by the angel Gabriel, and there recited, word for word, to Mahomed in an audible voice in 'suras' or chapters, as occasion required, and was by him miraculously reproduced from memory. This is an article of faith throughout the world of Islam; and as the Koran professes to be the last revelation of the divine will to man, it follows, of course, that nothing which is sanctioned in the Koran, explicitly or implicitly, can ever be abrogated, altered, or become obsolete. Nobody who realizes this fact will believe that the Koran can possibly be a preparatory discipline, like Greek philosophy, for Christianity. . . . There is no living voice in the church of Islam to reconcile the past with the present and make provision for the future. It claims an infallibility more sweeping and more rigid than that of the Vatican decrees, but it is the infallibility of a dead pontiff, an ignorant and immoral Bedouin, who died twelve centuries ago. . . . As a spirtiual force, in so far as it ever was one, Islam is not advancing, but retrograding. The Musulman world contains no longer a single center from which radiates any intellectual light or any sign of material progress. There is not one Mussulman state in the world which wields independent sway—which, in fact, does not exist solely by the sufferance of Christendom. A creeping paralysis has fastened upon Islam, and the shadow of the devouring eagles may even now be descried on its horizon. How stands the case of Christianity in comparison? Its Pattern Man is not only to the Christian, but to the great mass of intelligent and educated unbelievers, the highest and noblest ideal of humanity that history records or the human mind can conceive. His teaching and example are the most perfect exhibition of human virtue that the world has seen. . . . As to the comparatively slow progress of Christianity and its imperfect success, even within the frontiers of Christendom, we must distinguish between the essence of a system and its separable accidents. Islam, at its best, bears within it the incurable germ of inevitable decay and dissolution. The hindrances to the spread of Christianity, on the other hand, are but parasites which cling to it and which it may shake off. They may be summarized as follows:

"1. The divisions of Christendom. Islam, too, has its sects, and many of them; but they close their ranks and present a united front to the 'unbelievers.' 2. Faulty methods of propagandism, such as neglect of rearing in foreign lands a native ministry, while importing European habits, customs and dress among native converts. 3. The discredit cast upon the Christian name by the lives and demoralizing traffic of professing Christians. 4. To which may be added, as regards India, the active discouragement and even resistance which, until a recent period, a professedly Christian government offered to the propagation of Christianity. . . . It is a superficial view which would confine the comparison between Christianity and Islam to the numerical proportions of their respective adherents, though even on that score Christianity has no reason to blush, as I have already shown, and as Sir William Hunter has explained with respect to India. At the time of Christ's death, 'the number of names together,' who owned themselves His disciples, 'were about an hundred and twenty.' Was that a fair test of the success of his ministry? The apparently signal failures of Christianity have generally been the preludes to fresh victories. So it may be now. The success of Christianity at any given time is not to be measured by visible results. In India, in Japan, in China, in Africa, throughout the Turkish empire, it is

silently sapping the foundations of rival religions. Its ideas and principles are in the air, like those minute yet potent germs of which physical science tells us. Only they are germs of health inoculating diseased organisms with the seeds of a regenerate life. Christianity is impregnating Islam, Buddhism, Confucianism, Paganism, with hopes, aspirations, ideals, principles, which are gradually but surely disintegrating the old order of things, and preparing the way for the reception of Christianity."—*Malcolm MacColl, in Contemporary Review.*

II.—ORGANIZED MISSIONARY WORK.

Established Church of Scotland.

AT its recent session the Foreign Mission Committee reported to the General Assembly 827 baptisms as the fruits of the labors of their missionaries during 1887. Of these 676 were in the Punjab, around Sialkot; 120 in the threefold Darjeeling Mission; 13 in Madras, and 13 in Arkonam; 4 in Calcutta, and 1 in Bombay. To these add 1 at Calcutta and 2 at Madras, in connection with the Ladies' Association. There are at present about 3,000 baptized persons in the Church of Scotland's missions to the heathen in India, Africa and China.

RECEIPTS.

The Foreign Mission Revenue from all sources in 1887 was £43,399. This sum includes income at home, £24,481; income abroad, £10,799; interest on invested funds, £1,267; income of Ladies' Association for Foreign Missions, £6,852. As regards income, results, and additions to the staff, 1887 has been the most prosperous year in the history of the Foreign Mission.

The total contributions to the various schemes of the church for the year amounted to £151,805, an increase on the previous year of £9,293.

During the past year there has been an increase in the membership of the church to the number of 7,973. The total number of communicants is 579,002. In 1873 the membership was 460,464, so that there is an increase of 118,538 in fifteen years.

The Free Church of Scotland.

GENERAL abstract, showing the sums raised for the various objects of the church for the year, from 31st March, 1887, to 31st March, 1888:

I. Sustentation fund		£167,374 7 4
II. Local building fund		65,689 8 6½
III. Congregational fund	£165,005 8 5½	
Congregational miscellaneous objects	43,123 12 6	
		208,129 0 11½
IV. Missions and education		117,916 5 1
V. Miscellaneous		33,746 3 2
Total		£592,855 5 1

The missionary receipts were as follows:

Revenue at Home	£50,295
Revenue Abroad	33,518
For the Conversion of the Jews	8,682
Making the whole missionary revenue of the Free Church of Scotland for 1887–8	£100,756

United Presbyterians of Scotland.

SUMMARY FOR 1887.

Annual Income, £43,430 13s., Including a Small Expenditure in Spain.

Fields of Labor.	No. of Stations.	Foreign Workers.			Native Workers.			Communicants.	Schools.	Scholars.	Native Contributions.
		Ordained.	Lay.	Female.	Ordained.	Lay.	Female.				£
Jamaica	46	19	.....	.....	13	82	.....	8,796	68	5,967	6,020
Trinidad	3	2	.....	.....	1	.....	.....	359	2	76	1,426
Old Calabar	6	6	2	7	4	19	.....	269	16	517	194
Kaffraria	11	11	.....	3	.....	65	.....	2,180	32	1,482	1,266
India	10	15	3	10	2	195	42	445	92	5,029	217
China	4	5	2	1	.....	15	2	499	*	*	80
Japan	4	3	.....	.....	2	13	.....	390	*	*	122
Totals	84	61	7	21	22	389	44	12,938	210	13,071	£9,325

*Not reported.

The income as given above is over £3,800 more than our report for 1886 gave, and 161 more native communicants.

Irish Presbyterians.

FORTY-SIXTH annual report on Foreign Missions, presented to the General Assembly in Belfast, June, 1888.

The report is encouraging. The year 1887 has been a notable one in the Indian Mission. There were 147 baptisms, and an increase of communicants, and two natives were ordained over congregations of converts from heathenism. The outlook in China to-day is more hopeful than it has been for many years. The income of the Society is also steadily, though not rapidly, increasing, as the figures below will show:

Total sum raised 1884–5, £11,430 5s.; 1885–6, £12,032 19s.; 1886–7, £12,728 18s.; 1887–8, £13,054 16s.

If we add to last year's sum the £2,000 raised for the Stevenson Memorial Fund, it would make the sum total above £15,000.

Presbyterian Church in Canada.

THE report made to the General Assembly, which met in June, is highly interesting and inspiring. Decided progress is reported in all the Missions under the Assembly's care.

According to the returns the Canadian Presbyterian Church now embraces 1831 churches and stations, with 793 ministers. The active membership aggregates 76,226 families, 13,261 single members, while the church-goers number about 400,000. There are 112,940 Sabbath scholars, and 12,976 teachers, having the privilege of libraries containing 183,471 volumes. The income of the Church last year was $1,772,000, against $1,245,000 in 1881. Last year $738,000 was paid in stipends, or an average of $943 to each minister. $112,000 was also subscribed last year towards Home and Foreign missions; $86,866 for foreign missions, as against $69,000 last year. Knox and Queen's College each have sent out and support a missionary to China. The Women's Foreign Missionary Society contributed over $23,000, as against $18,500 last year.

Wesleyan Missionary Society.

THE seventy-fourth annual meeting of this society was held in Exeter Hall, London, April 30. The abstract of the report shows that the Society's debt has been increased by £6,100, and is now £16,869. Unless there is an increase of income this year it will not be possible to maintain the existing missions of the society.

Total home receipts	£124,534	19	2
FOREIGN RECEIPTS.			
Mission districts auxiliaries	5,803	0	6
Total ordinary receipts	130,337	19	8
EXTRAORDINARY RECEIPTS.			
Contributions for special missions in Upper Burmah, Central Africa, China, India, etc	1,508	18	6
Ditto, for St. Vincent Hurricane Distress Fund	20	4	4
Total Income	£131,867	2	6
PAYMENTS.			
General expenditure	£136,124	8	0
On account of Special Missions, etc	1,529	2	10
Ditto, Ladies' Auxiliary Committee	313	19	5
Total expenditure	£131,967	10	3
From which deduct ordinary and extraordinary receipts for the year	131,867	2	6
Leaving a deficiency on 1887 account of	6,100	7	9
To which add the debt of 1886	10,768	19	11
Leaving a total deficiency of	£16,869	7	8

GENERAL SUMMARY.

Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in *Europe*, *India*, *China*, *West Africa*, *the Transvaal*, *British Honduras*, and the *Bahamas*.	
Central or Principal Stations called Circuits	336
Chapels and other Preaching Places in connection with the above-mentioned Central or Principal Stations, as far as ascertained	1,338
Missionaries and Assistant-Missionaries, including Supernumeraries	333
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc	2,000
Unpaid Agents, as Local Preachers, Sabbath-school Teachers, etc	3,859
Full and accredited Church Members	32,325
On trial for Church-Membership	4,674
Scholars attending either the Sabbath or Day-schools	59,388

Church Missionary Society.

THIS society, which has the largest income of any missionary society in the world, held its eighty-ninth anniversary in Exeter Hall in June. Its income for the year was £221,331 ($1,106,655). We give an abstract of the financial report:

Last year the committee reported the largest ordinary income on record, viz., 207,793*l.*, the advance being mainly due to an exceptional amount of legacies. This year the total is only 194,557*l.*, the lowest in the past five years; but this again is due to a falling-off of nearly 14,000*l.* in legacies. The receipts from all sources *except* legacies, viz. 173,756*l.*, are the highest in the past five years. The committee therefore feel constrained to utter a note of heartiest

thanksgiving. Moreover, some of the most important gifts of the year do not come under ordinary income. The Extension Fund has received, 8,679*l.*, including a benefaction of 5,500*l.*, specially allocated to Japan and the Punjab. More than 4,000*l.* has been received for the Nyanza Mission. The contributions for the Winter Mission to India amounted to 1,700*l.*; and 700*l.* has been given towards the proposed Hannington Memorial Church at Frere Town. The total receipts from all sources amount to 221,331*l.*

Nevertheless, the facts remain that the deficiency in legacies has diminished the resources at the committee's disposal for carrying on the work by over 13,000*l.*; that the expenditure of the year is more by 2,333*l.* than that of last year, and though considerably under the estimate, has exceeded the receipts by 12,000*l.*; and that the Contingency Fund, which is always the barometer of the Society's position, receiving the surplus of one year and being charged with the deficit of another, is entirely exhausted for the first time since it was formed, in 1880. Judged, therefore, from a business point of view, the position is a serious one. Yet the committee dare not send back the candidates for missionary service who are coming forward in increasing numbers, and who are plainly brought by the Lord of the harvest to be thrust forth into His harvest. Nor do they believe it is necessary to do so. If only there is faith to roll upon Him the whole burden, and to follow in simple obedience the clear indications of His will, there is no cause for fear. But the committee are bound to state the case to their friends exactly as it stands. Put in one sentence, it is this: to replace the Contingency Fund, and to cover the estimated expenditure of the current year, will require a sum exceeding the income of the past year by 37,000*l.*

Fields of Labor.	No. of Stations.	Foreign Workers.			Native Workers.			Communicants.	Schools	Scholars.	Native Contributions.
		Ordained.	Lay.	Female.	Ordained.	Lay.	Female.				£
West Africa.....	42	10	1	4	49	151	75	9,598	96	6,995	7,875
East&Central Africa	11	14	11	1	2	14	7	281	8	528	95
Egypt and Arabia..	2	1	1	..	..	6	..	13	2	140	..
Palestine.....	9	9	1	1	5	48	12	385	45	1,875	266
Persia and Bagdad.	2	4	1	..	1	11	11	93	3	309	Persia only 343
India.....	91	109	12	12	137	1,724	421	24,531	1,314	47,089	6,873
Ceylon.....	12	18	..	1	12	250	93	2,009	192	9,793	..
Mauritius.....	6	3	1	..	4	16	3	421	29	1,470	..
China.....	20	23	5	2	10	242	16	2,570	115	2,007	..
Japan.....	5	12	1	1	3	8	..	336	5	129	..
New Zealand.....	42	15	2	..	25	351	..	2,562	..	..	..
N. W. America.....	31	22	2	..	17	45	13	1,115	43	1,211	..
North Pacific.....	7	7	2	..	..	9	2	201	7	268	..
Totals.....	280	247	40	22	265	2,881	653	44,115	1,859	71,814	£15,452

The London Missionary Society.

The ninety-fourth annual meeting of this society was held in Exeter Hall, May 10, under the presidency of the renowned traveler, Lord Brassey, K.C.B. The testimony of the chairman, who has had such exceptional opportunities for witnessing the work of missionaries in different lands, having, as he himself indicated, seen the work in Labrador, Terra-del-Fuego, in Turkey, India, Tahiti and elsewhere, is very valuable. He admits that there have been indiscretions in some cases, but he adds: "I venture to say that few indeed are those instances of indiscretion in comparison with the mass of noble work which has been done for generations by those who have been sent forth under the auspices of this and kindred societies to preach the gospel to the heathen." The plea Lord Brassey made for the extension of the work was very effective.

"In the report reference is made to the splendid success which has attended the work of your Society under those illustrious missionaries, Lawes and Chalmers, in New Guinea. We have very interesting details with reference to the progress of the work in India and in China; and as a most remarkable instance of the success of our work, let me refer once more to that devoted zeal which is shown by the native missionaries who are recruited from the South Seas. I do not know any evidence more impressive of the good results of the work which is done by this Society than this most telling fact, that the work which is being carried on by those 160 devoted men and women, who have gone forth from this country, is being supplemented and carried forward by no less than 1,000 native ordained ministers, and 5,000 native preachers. And looking to another and perhaps a less impressive circumstance, is it not exceedingly gratifying to observe that the state-

ment of income which this society has at its disposal for its good work contains an item of no less than £17,000, which is subscribed by the native people from their limited and narrow resources, to carry forward the missionary work?"

The total income of the society for 1887 amounted to £157,000. But no less than £27,000 of this sum came from legacies, which is £16,000 above the yearly average, necessitating much more liberal giving the current year to avoid a heavy debt.

Religious Tract Society.

EXETER was crowded on the occasion of the eighty-ninth annual meeting of the Religious Tract Society. Lord Balfour, of Burleigh, presided. The annual report, read by the secretary (Dr. Green), set forth that:

The receipts from all sources during the year, including the balance at commencement, were £211,108. There was a net increase on the year of £9,098. The total expenditure had been £208,662. The number of new publications issued during the year amounted to 757, of which 214 were tracts and leaflets. The circulation had reached 61,061,050, including 24,590,600 tracts. To this number must be added that of the issues from foreign depots, estimated at 15,000,000; the total amount being 76,061,050, a slight diminution upon the whole as compared with the issues of the previous year, although the circulation of the tracts has shown an increase of 870,300. In the year 1887 no fewer than 222,000 of the London Board School children were presented for examination in Scripture, of whom 5,555 received prizes and certificates.

Methodist New Connexion Missionary Society.

*Annual Income, £7,106.**

Fields of Labor.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
			Ordained.	Lay.	Lay.	Female.					£
China....	1859	50	6	1	47	3	2,436	1,218	6	162	388

* Including the sums spent in Ireland, Canada and Australia. The Mission in Canada in 1874 united with the various other Methodist bodies in the Dominion, and thus was formed "The Methodist Church of Canada."

United Methodist Free Church Missions.

*Annual Income, £21,876 17s. 9d.**

Fields of Labor.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.	Communicants.	Schools.	Scholars.	Native Contributions.
			Ordained.	Lay.				£
China.....	1864	3	3	11	306	4	77	34
East Africa.....	1861	5	4	9	180	5	241	24
West Africa.....	1859	6	5	92	2,894	11	1,122	647
Jamaica.....	1838	10	9	48	3,342	31	1,924	1,188
Totals.....		24	21	160	7,622	51	5,864	1,893

* This total includes the sums expended in the colonies of Australia and New Zealand, as well as in heathen lands and in Jamaica.

The Southern Baptist Convention

held its forty-third anniversary in Richmond, May 11–15.

Total income from April, 1887 to April, 1888 - - - $86,385,66

Total expenses - - 84,848,34

Actual balance for the new year - - - - - $1,748,60

The number of missionaries in the employ of the Board during the past year has been as follows:

Arkansas	22
Cuba	17
District of Columbia	1
Florida	37
Georgia	5
Indian Territory	15
Louisiana	21
Maryland	2
Missouri	4
Mississippi	3
Texas	125
Virginia	1
Western Arkansas and Indian Territory	15
Western North Carolina	18
West Virginia	1
Total	287

WORK DONE.

Missionaries	287
Churches and stations	1,114
Baptisms	4,857
Received by letter	2,639
Total additions	7,496
S. S. organized	431
Teachers and pupils	17,240
Churches constituted	306
Houses of worship built	64
Cost of houses of worship	$54,068
Pages of tracts distributed	442,852
Bibles and Testaments	1,769
Total Sunday-school publications	4,754,000

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

The Jews of Morocco.

By Rev. E. F. Baldwin, our Editorial Correspondent at Tangiers.

MOGADOR, MOROCCO, May 25, 1888.

DEAR EDITORS.—Although I am working as a missionary among the Moors and Arabic-speaking Berber races of this great empire, yet I feel great interest in the Jews which are found crowded together in all its many cities. A few notes respecting them will doubtless interest your readers.

Large numbers of these ancient people of God are supposed to have been settled in Morocco from the earlier centuries of the Christian era. They were greatly increased by the influx from Spain about the end of the fifteenth century. When Columbus was sailing westward to discover a new continent many scores of thousands of wretched Israelites were sorrowfully making their way out of Spain and Portugal, where they had been enslaved and persecuted, and from which they were now finally banished. Spain had long afforded them an asylum. To them is largely due the attainment in arts and letters that marked the period of Moslem conquest and rule in Spain, and which has been so vaunted by the admirers of Islam, which in itself is incapable of aught but blight and ruin. The descendants of these forlorn Jews are now found throughout Morocco. They densely fill the separately walled off portions assigned to them in the Moorish cities. These Jewish quarters are called the *Mellahs* or places of damnation. Into these they are shut from sunset to sunrise. They are downtrodden and despised. They formerly were compelled to wear only black garments. Also when outside their *Mellahs* in many towns they must go in their bare feet. Neither may they ride through the Moorish part of the town. They are in constant dread of the Moors, who oppress and maltreat them. The Jew never makes the least resistance. The fear of the nations among whom they dwell is indeed upon them as foretold.

I recently heard from an eye witness of an appalling circumstance that occurred in Fez, the northern capital of Morocco, now less than a year ago. Several Moors, it is asserted, had been thrown into prison on false claims for debts brought against them by Jews who had the benefit of foreign protection, that is under the protection of one of the foreign consuls. Such protected natives, whether Jews or Moors, cannot be called to account for their actions by the Moorish authorities, being only answerable to the minister or consul who gives them protection. The friends of the agrieved Moors took summary and dreadful vengeance by waylaying nine of the chief men of the Jewish community, including some of the offenders. They were on their way from the business part of Fez to the *Mellah*, in the gathering dusk, when they were enticed or forced outside the city walls and there murdered in cold blood. Their bodies were then cut into pieces, and their clothes as well. The money that each one had was put into his hands, which were severed from the bodies. Their headless trunks, their heads themselves, their hands and feet were laid in order in a long ghostly row. The scene of lamentation and woe the next morning, when the entire Jewish population poured out to behold the harrowing sight, was indescribable. The heads only could be recognized. It was impossible to know to which of the murdered men the severed members belonged.

Doubtless the Jews often exasperate the Moors beyond endurance by their usurious if not dishonest extortions. The following incident was just told me by a credible witness. In an inland Morocco city a Moor died, leaving a widow and three little children. Before there had time elapsed to bury him, a Jew appeared, demanding from the widow the sum of $600, which he claimed was due him from the deceased. The widow protested that it could not be so or she would have known of it. She had nothing to pay. He was one of the protected Jews referred to. At his demand the body of the dead man was brought out of the house which had belonged to him, and his widow and her children were also ejected. She buried her husband and then made her way to the house of the chief rabbi of the Jewish community. She was admitted, her children being with her to add force to her appeal. She told him her piteous tale. He was an upright man. He sent her away to return after three days. That night he called together the leading Jews of the place, the offending Jew among them. The rabbi, when the Jew persisted in its being an honest debt, counted out before him the $600 in gold from his own store, and, placing their Scriptures before him, demanded of him that he should swear to the righteousness of his claim and then take his money and restore the widow her house. He refused to swear, from which his guilt was evident. The next morning the rabbi sent for mules, and began lading them with his goods, saying he would leave such an iniquitous people before it was smitten with the wrath of God. The Jews gathered about him and entreated him and entreated him to stay, but without avail. Then they insisted on the offending Jew leaving the town, banishing him from their midst. Upon this the old rabbi consented to remain. The Moorish authorities were appealed to, and the *addule*, or Moorish officer who conspired with the Jew and gave him a false paper on which he made his claim, was arrested, and on confessing his guilt was thrown in prison, where he still remains.

On the Jewish Sabbath just passed I accompanied a missionary of the Jews who is laboring here to the Jewish synagogues, and there saw much the same scene as was witnessed when

the Lord and His apostles were on the earth. There was the venerable ruler of the synagogue. Then, too, after their reading of the law and prayers it was virtually said to the friend I was with, "If ye have any word of exhortation for the people, say on." Whereupon he preached Christ to them from their own law, much in the same way that Paul did in Antioch, in Pisidia. The place, the faces, the dress, the manners, the service were all Oriental, Jewish and full of Scripture suggestions. I noticed also that "when they heard that he spake in the Hebrew tongue to them, they kept the more silence." The brother I speak of was a converted Persian Jew who is the assistant of Mr. Zerbib, the missionary of the London Jewish Society for Promoting the Gospel among the Jews. He succeeded Mr. Guinsburg, who was long here, but has now been removed to Constantinople. He was much beloved in this field.

I have no space to speak of my own work, which is among the Moors and other Arabic-speaking races of this vast and almost entirely unevangelized empire. I have recently come to Mogador in the southern part of Morocco, from Tangier, where I have been working for several years. The outlook is full of promise. We are hoping soon to be joined by others. Perhaps I ought to mention that I am an independent missionary, unconnected with any society, and therefore looking to the Lord alone for needed direction and supplies. But we find it true that "He is faithful that promised." Mr. Eugene Levering, 2 Commerce street, Baltimore, receives and forwards funds for me, Dr. John Peddie, pastor of the Fifth Baptist Church, Philadelphia, and Rev. A. C. Dixon, pastor of the Immanuel Baptist Church, Baltimore, know me well. The church of the first licensed me to preach, and in the church of the second I was ordained. My father was formerly a pastor in New York city.

China.

LETTER from Dr. A. P. Happer:

[This letter was written before the meeting of the London Conference, and contains several important suggestions in relation to its action, most of which received due attention.—EDS.]

CANTON, April 30, 1888.

MY DEAR DR. PIERSON.—THE MISSIONARY REVIEW OF THE WORLD for April has just reached me. I suppose you expect to be in London from June 9–19th at the World's Missionary Conference. I pray that the Spirit of God may be poured out upon the members with great power.

There are some things that should have consideration of the Conference. First, and above all, it will seek to deepen the conviction in the whole Christian church that it is its duty to evangelize the whole world in the shortest possible time; and to this end it is the duty of Christians to give personal effort and money. Besides this there are some things that need special attention. One is to sound out a strong voice against the Drink Traffic in the Free Congo State. Such a *protest* will be concurred in by the leading influence of the Established Churches of England and Scotland. At the same time, however, the arts of the opium trade and use in China and India, and of the free still system of India ought to be noticed as great hindrances to the evangelization of the 600 millions in these two lands.

Another question in relation to which the Conference should give expression is this, viz.: What shall be done with converts who have, in accordance with the laws and usages which prevail in China and India from the days of Abraham, and before them, two or more wives. The present prevailing usages of different missionary societies is to require them to put away all wives but one. I think this contrary to apostolic usage. I think they should be permitted to retain their wives till separated by death. I send you a printed copy of my views.

The estimated number of Buddhists. Edwin Arnold, in his "Light of Asia," states the number to be 470 millions—the greatest number of religionists of one sect in the world. Others, as Rev. James Freeman Clarke, in his "Ten Great Religions," states the number to be 300 millions, and others at 250 millions, and so on. These statements are made with a view to discredit our holy religion. I regard these statements as entirely *unwarranted* and *unsupported* by facts and principles which guide in classifying religionists. I inclose a pamphlet in which I discuss the subject and give my reasons for fixing the number of Buddhists at *seventy-two millions*. Prof. Monier Williams, who is a very much more reliable man than Edwin Arnold or Dr. Freeman Clarke, states, as his opinion, that 100 millions would be a large estimate of the Buddhists in the world. It is too bad that Christian writers should accept and publish the opinion of skeptics and infidels on this point when there is positive testimony. If the Conference should appoint a committee on this point who would publish a report, accepting Prof. Monier Williams's estimate of the number of Buddhists in the world, viz., 100 millions, it would be *accepted* by Christian writers as a reliable statement, and do away with this infidel reproach to Christianity. For, with Protestant, Greek and Roman Catholic followers, Christianity has the most numerous following in the world, and an ever increasing multitude. I include a pamphlet on this subject that may go into the hands of such a committee.

In this day of multiplying the number of missionaries, I think it specially important that some arrangements should be adopted to give them some distinct and practical instruction and training regarding the work to be done, and the best way to do it, by missionaries, men and

women. Many men and women come out with the most indefinite idea of what they are to do, or how to do it. I inclose a pamphlet on this paint. I do emphasize *how* it may best be none. I favor a professorship in existing institutions, though a *distinct institute* for that purpose *may be best.*

Some of these papers may be of use to you, if these points come up in the Conference, and I notice that several of them are on the programme. The drink trade in Africa, and the opium trade in India and China, I observe, are not down, but I think they ought to be acted upon. The number of Buddhists is a matter of fact, and it somewhat concerns the honor of our Lord, and it is easy to vindicate that point from the taunts of infidels by *stating the fact.*

With best wishes, and praying that a special blessing may rest upon the Conference and the Spirit of God direct all their counsels.

Yours in Christian work,

A. P. HAPPER.

"As the Waters Cover the Sea."

FROM Rev. John M. Forman.

FATEHGARH, N. W. P. INDIA, May 26, 1888.

"*What is the chief end of man?*" "*To glorify God and to enjoy Him forever.*"

TO ENJOY GOD. 1. The Christian is sure of heaven, and the joy of heaven is God. So, as to future enjoyment of God, he is certain. Let him, then, be glad of what he has, and go on to the next point.

2. The present enjoyment of God. Any child knows that when he takes candy into his mouth he need not *try to enjoy it.* The enjoyment is inevitable. A man who tries to be happy is unhappy. But even an afflicted and sorrowful soul, when once occupied in seeking to make others happy, is itself happy. When the enjoyment of God is our *aim*, we fail to enjoy Him. Simply because the aim is selfish, and selfishness is sin, and sin hides God from us.

The way to enjoy God is so to live that He enjoy us, *i. e., to please Him.* There is no question as to Enoch's having a keen enjoyment of God, as he walked with God; for in that walking he had "witness borne to him that *he had been well-pleasing unto God.*"

The way to enjoy God is to please God. The way to please God is to fall in with His plans. The consummate plan of God is God's glory. Then, though man has *two ends*, he must have but one aim. That one conscious aim or purpose is TO GLORIFY GOD.

Many Christians think this savors of transcendentalism. But Paul, by the Holy Ghost, makes it a plain, business-like, every-day principle. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all *to the glory of God.*" Our first petition must be, "Hallowed be Thy name." Christ's loftiest prayer is "Father, glorify Thy name. And there came a voice from heaven saying, 'I have both glorified it, and I will glorify it again.'"

In what is God glorified? *In being known.* A biographer, in making people admire his hero, does a great deal of "touching-up," cutting down faults and expanding virtues. A human character suffers by being perfectly known. But *the glory of God is in being known.* Our business is simply to cry with Isaiah, "*Behold your God!*" One cannot look at the sun without seeing its brightness. One cannot look on Jehovah without beholding His glory.

If, then, we would be God-glorifiers, we must be God-revealers. Isa. ii: 9—"The earth shall be full of the knowledge of the Lord." Hab. ii: 14—"The earth shall be filled with the knowledge of the glory of the Lord." The two are one. To know Him is to know His glory. When His glory is known, then He is glorified. The end of creation and redemption is attained. In both passages it is written that this knowledge is to fill the earth "*as the waters cover the sea.*" God has set the limits of the sea, and from limit to limit the waters sweep. The limits of the gospel-sea are nothing short of the limits of "*the earth.*"

Here, in India, we have tracts nearly equal to London in population, which are unoccupied. In China there are a thousand counties, averaging in population about the same as English counties, unoccupied. The Soudan, with about 70,000,000, occupied by two young men! If all this extent is to be filled with the knowledge of the King of Glory, we must be at work.

"AS THE WATERS COVER THE SEA."—The waters fill *every crack and crevice.* How different from the knowledge of God thus far. Look at London, Boston, New York, Chicago and the Great West. The number of unfilled corners is appalling. Then look at our *nominally occupied* fields in India, China, etc. Here in the district of Fanakhabad (one of our oldest mission-fields) we have yet some half million practically untouched. If this world is really to be filled with the knowledge of Jehovah we must be up and doing. "Woe unto them that are at ease in Zion." A man who carries the name of Christ and does not try to fill the earth with the gospel is a clog to the wheels. He is a destroyer. "He also that is slack in his work is brother to him that is a destroyer."

But what an inspiration in this prophecy! It will be fulfilled. The sea bed with all its roughnesses, ups and downs, is covered by one great ocean. So this earth, scarred and furrowed and valleyed by sin, is to be covered by the glory of the Lord. And when we look we see His glory, glory; nothing but a sea of glory! Praise the Lord! "Let us fall in line with God's plan, not with theories but with work, giving first of all *our own selves* unto the Lord."

"Now concerning the collection," give cheerfully, give liberally, give to the last cent. What is holding the wealth of a million millionaires compared with knowing that we have "fellowship with God" in His glorious purpose? When Alexander Duff was a young man he locked his

closet door and said, "Silver and gold have I none, but such as I have give I thee; I give thee myself." Young man, young woman, go and do thou likewise. And let the mother teach her child from infancy that the only thing worth living for is to fill the earth with the knowledge of God.

"What seest thou? And I said, I see a rod of an almond tree (shaked). Then said the Lord unto me, Thou hast well seen: for I watch (shaked) over my word to perform it." As sure as God is sure, this earth is to be filled with the knowledge of the glory of Jehovah as the waters cover the sea. Brother, if you are not striving for foreign missions, you are missing the purpose of your creation.

LETTER from Rev. F. Leon Cachet:

[Foreign Secretary of the Dutch Reformed Missionary Society, Rotterdam, Holland. The news it conveys will carry joy to the missionary world.—EDS.]

DEAR EDITORS.—Will you allow me room in your highly valued REVIEW to state that the Rev. Mr. Cook's 'powerful appeal,' which you give in your June number (p. 448), respecting the want of missionaries in Dutch India, and which appeared at length in *The Straits Times*, is bearing good fruit already. You must know that there was a change of government in the Netherlands a few weeks since, and one of the first official acts of the new Secretary of State for the colonies, Mr. Reuchenius, was to send a circular to all the Protestant mission society in the Netherlands, of which the following is a translation:

"COLONIAL OFFICE, No. 46.

THE HAGUE, May 8, 1888.

In an article, 'Netherland's India: An Appeal,' appearing in *The Straits Times*, a Singapore newspaper of March 6th, attention is drawn to what Dr. Schreiber, Secretary of the Rheney Mission at Basmey, had pointed out ten years ago, that the number of missionaries in Dutch India should be greatly increased, in order to counteract the growing influence of Islam there: and it is further shown how great the need yet is that the number of missionaries should be increased. It appears to me that this article deserves, in every respect, your attention, and I therefore do myself the pleasure to offer you a copy thereof.

I need hardly state that the government would value it highly if the mission societies in the Netherlands would put forth their utmost efforts to increase the number of missionaries in Dutch India, and to counteract the increasing influence of Islam among the heathen in the Indian Archipelago.

The Minister for the Colonies,

(Signed) "REUCHENIUS."

This is a most important document, as it shows that the Dutch Government, after having more than favored the Mohammedans for many years, at last will throw open the doors to missionary efforts over the length and breadth of Dutch India. Being thus challenged to send out more missionaries it is to be confidently expected that the Christians of Holland will, in the name of God, accept the challenge. So be it.

Japan.

LETTER from Rev. C. S. Eby:

TOKIO, June 23, '88.

DEAR BRETHREN.—I am not sure whether I have not already sent you a copy of my "Appeal for Japan," at all events I send you a copy each by the present mail, and also a copy of the course of lectures delivered in the Meiji Kwaido in 1883, English edition.

I am delighted with the MISSIONARY REVIEW OF THE WORLD, and wish it godspeed; it will do much to stimulate the missionary zeal of the churches and to promote the missionary revival almost upon us. God grant that the real missionary age may soon dawn when the efforts of the churches will be *commensurate* with their ABILITY and with the OPPORTUNITIES of the hour.

The "Appeal" will speak for itself. I do feel that the imperial opportunity in Japan is not being fully met by ordinary methods, and tremendous forces of prejudice and unbelief and imported misbelief run rampant and almost unrebuked, except in a small way. A large and bold movement "takes" with the Japanese as well as with any people, and through the central institution purpose we shall be able to speak so as to be heard by an empire.

Will you give the aid of your powerful advocacy? Surely there are devoted men of wealth who would invest. May our common Master guide.

Spain.

[Our readers will recall the brief appeal we made in our July issue in behalf of these heroic missionaries. The Lord granted speedy help, and we rejoice with His servants.—EDS.]

FIGUERAS, SPAIN, June 30, 1888.

DEAR EDITORS.—The pastor unites with me in thanking you very warmly for so kindly inserting my last letter in your valuable MISSIONARY REVIEW. If you remember, it was there stated that we were anxious to build a Gospel Hall in this dark Spanish town, and that £400 was needed for a site. A friend, then traveling in Italy, most kindly wrote telling us to buy the land at once, adding, 'I will cover the cost.' The pastor lost not a moment in trying to secure it, but the lawyer would not credit the assurance that the money would shortly be sent from England, and refused to draw up the legal document. The landlady, however, agreed to wait a couple of weeks.

The Romanists at once seized their opportunity. Deputations from the Societies of St. Vin-

cont de Paul and the Holy Cross, headed by the rector of the largest church here, called on the landlady and urged that she on no account be guilty of selling land for a Protestant *capilla*. At the same time they laid down the money (£400) for the site, and also £1,400 to purchase a house and garden adjoining, thus effectually shutting the Protestants out on each side. All we could do was to unite in prayer that God would undertake for us and for the honor of His cause. The triumph of the enemies of the truth seemed complete.

But, contrary to all expectations, a *far better* site was immediately offered for sale. It is situated in the principal street, in a central part of the town, having also the great advantage that it commands a *back* street by which many who, like Nicodemus, lack courage, may be able to enter the hall unobserved. Our only difficulty was that the price, including government payments and legal costs, came to £250 more than we had in hand. This we laid before the Lord in prayer, and He graciously answered by inclining the hearts of two of His servants to come to the rescue. In addition to a former donation of £100, a friend in Surrey sent us £200 more, and another in Scotland £50. Thus the *exact sum needed* arrived *just in time* to make the purchase! Truly the Lord has made what seemed so evil to 'work together for good.'

What would not the Romanists give if they could take from us that precious site! But it is legally secured. "If God be for us, who can be against us?" All that now remains for us to do is to *build* the *first permanent* Gospel Hall in the province of Gorona. Being for the Master's glory, we believe that through His servants He will provide the means.

Since writing the above we have heard, on reliable authority, that a priest belonging to a church quite near to our new site, said, 'I would gladly have given $5,000 to have prevented the Protestants buying that plot of land.' Last Sunday night, while we were returning home from the service, a man was seen hanging about our house armed with two long knives, and was arrested by the civil guards. We thank God for what we have reason to believe was a narrow escape. Of Rome our Lord's words still hold good, "The time cometh that whosoever killeth you will think that he doeth God service." In preaching among the villages the pastor has to drive along very lonely country roads, often not returning home till after midnight. Will your readers pray that his precious life, and those of his fellow workers, may be preserved. Our comfort and confidence is that "not a shot can hit till the God of love sees fit." For the angel of the Lord encampeth round them that fear Him, and delivereth them. From month to month our little party give a hearty welcome to your valuable and most interesting MISSIONARY REVIEW OF THE WORLD. Wishing it increased blessing and a yet wider circulation,

Yours faithfully,

EMILY LOPEZ RODRIGUEZ.

Africa.

LETTER from Rev. Jos. Clark:

CONGO, PACAVALA STATION, May 9, 1888.

Rev. J. H. Weeks and Mrs. Weeks, also Rev. A. D. Slade, all of B. M. S. (English), arrived safely at Banana on the 24th of April. Mr. and Mrs. Weeks spent some considerable time at San Salvador, Congo, and have been to England for rest and change.

Recent reports from Bishop Taylor's party state that Mrs. Walker has been ill and delayed in journey to Stanley Pool. When taken ill she was fortunately able to be taken on to our Lukunga Station. Messrs. Walker and Burr are also there. About 600 loads of their steamer are now at Isangila; none beyond.

French, State and trading steamers refuse to take Mr. Brooks and his companion to the falls of the Mobangi, where he desires to be placed so as to work his way to the Soudan. They refuse to leave him in any place except where there is a station with white men.

Recent news from Stanley's *Aruwimi* camp report the whites there all well, but a good deal of sickness among the Zanzibaris. No news of Stanley.

All well at various mission stations.

May, 12, '88.—Mr. J. S. Cutler of Ohio, who joined himself to Bishop Taylor's mission here, died at Vivi on the 3d May of gastritis. He was about 65 years of age.

At Vivi and Isangila the bishop's people are working hard at getting the steamer up country, but they are hampered for trade goods (cloth etc.,) wherewith to pay carriers. Those that are left are not at all dismayed, though their numbers have been greatly reduced. If the Methodist Church would only take up the work, they have a grand opening before them.

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D., OF THE "INTERNATIONAL MISSIONARY UNION."

The Medical Work in Missions.*

BY REV. EDWARD CHESTER, M.D., INDIA.

THE time has passed for the necessity of urging the importance of the medical, in connection with other forms of mission work. And more than ever before, most missions are feeling that the medical work must be cared for and valued, just

*Read before International Missionary Union, Bridgton, N. J., 1888.

as are the educational, the evangelistic and the congregation and church work, and that for women and girls.

There will be cases where the particular circumstances of location, custom, a deficiency of funds, or a paucity of laborers may render it almost impossible to carry on every form of mission work. But in a mission with a sufficient force, not cramped for funds, and with ability to undertake the various forms of mission work, the medical work should be conducted with the same care and energy as the educational or other form of labor.

The statement that the medical work is very expensive, almost as much so as the educational, will not be found true in all cases. And it is a question whether it may not always be almost self-supporting. Certain it is, that the medical man himself in each locality may do very much to make this work in a mission inexpensive, and it depends greatly upon him whether it is popular with the people and a success or not.

I would start with the proposition that in organizing any new mission in a locality where none had existed before, the medical work should be given a place, as much as the educational or the work of preaching. And even in missions of long standing, if the medical work has not been entertained, I would urge a trial of it, with an eye to the great gain it would be to the mission.

My second point would be that the medical work in a mission must be eminently evangelistic, and in harmony with all the other work of the mission.

A third consideration is that if the medical work is taken up at all in a mission, it must be a thorough and efficient work—one which will command the respect and regard of all classes.

Fourth, and lastly, the exigency of the times demands a much larger force of medical men and women upon mission fields.

1. The medical work should be given a place in every well organized mission. I do not mean the having one or even more men in a mission who know a little about medicine, or even have a degree, providing they confine their medical work to the limits of their own family and servants, or even the families of the catechists and teachers living at headquarters. Nor do I mean an occasional taking up of the medical work for a week or two, and then giving it up for months at a time. With the same expectation of permanency as you would commence a high school or boarding school at headquarters, with the same use of recognized appliances, the same amount of energy and system in carrying on the work, and the same generosity in the use of funds for necessary expenses, thus only, is it of any real use to conduct the medical work in missions. One or more dispensaries at important centers; a hospital, if the funds will allow, and accommodation in this for at least a dozen in-patients, a good supply of inexpensive medicine, so that all the out-patients as well, who attend the dispensary, may receive a supply of medicine; a sufficient staff of native trained assistants to prescribe, compound, and look after surgical cases, with a sufficient stock of surgical instruments for all minor operations. All these are necessary for a successful medical work in a mission.

I have for years, in my mission work in India, found it wise, as enabling me to save myself for more important work, to do nothing myself which could be about as well done by a native. It is on this line that I have always had, in my work in the Dindigal Dispensary, such a staff of native assistants that I could

trust the work to them for a few days at a time, when obliged to be myself out in the villages. In short, I think that in the medical work in missions, as in the educational work, those steps must be taken which will insure success. The natives of India are clever enough to know which are the best schools, the government or the mission schools, and choose the best, which are, as a rule, the latter, even though they know they will have to give an hour a day, for five days of the week, to the study of the Bible. And just so is it with dispensaries in India. As a rule, the mission dispensary is the most popular and has the largest attendance. And it is good policy for any mission to make its schools and its dispensaries the best in the market.

To the work of the dispensary and the hospital already noted, I would add, to be attended to, if possible, by the medical missionary, the training of good native men and women for the work of hospital assistants and nurses. Then native Christians could be selected, and a choice made among these, so as to secure those who would add evangelistic to their medical work.

I would give the medical work a place in every well organized mission, because I believe that, in a very special degree, it adds to the efficiency of every branch of mission work, and makes the work, as a whole, more successful.

I would do so, also, because I think that it furnishes, in the course of a year, a very large number of most attentive and interested hearers of the gospel, not to say scholars. I would do so because I think it gives us an entrance into many houses, and an intimacy and friendship with many of the more intelligent, respectable and influential natives, such as could be secured in no other way. And all this quite aside from the positive good resulting from the relief of suffering and saving of life.

2. But I pass to the second point: that the medical work in a mission must be eminently evangelistic and in harmony with all the other work of the mission. The more skilful the medical missionary as a physician, the more clever as a surgeon, the better for the work and for making it a success, so far as popularity goes. But it will not be a success as a mission work unless the saving of souls is ever brought to the front as the main object to be accomplished, and unless the medical missionary is eminently a spiritual man with much of the mind of Jesus. As in New England of old, the church and the schoolhouse were side by side, and each helping the other, so should the church and the schoolhouse and the dispensary, on mission ground, work into one another's hands and be eminently fellow-workers. In a mission dispensary, among out-patients and in-patients, there is ample opportunity for making known the gospel. And oftentimes the patients are in such a state of mind that they may truly be said to hear the Word gladly. In every part of our mission work we turn to the Lord Jesus as our great example. But eminently in the medical work must we follow His example in striving to reach the heart and save the soul by showing our desire to relieve suffering, to heal the sick, to give sight to the blind, and hearing to the deaf. The medical work in missions is nothing, save as it helps to show to the heathen that the divine Christ is the center, the soul and the life of Christianity, and that we are His disciples and followers.

3. Our third consideration is that if the medical work is taken up at all in a mission, it must be a thorough and efficient work, one which will command the respect and regard of all classes. In all cases with which

I am acquainted in India, the medical missionary has become proficient in the vernacular, so that he speaks with his native patients without the help of an interpreter. This is seldom the case with the civil or government dispensaries. But this greatly pleases the natives, especially the women. Then, with hardly an exception, the rule in a mission dispensary is one of kindness. Not only is the medical missionary very careful to gain the affection of the native patients by his invariable kindness, but he insists upon his native assistants in the dispensary following his example. And here the natives are not slow to mark the difference between the mission and other dispensaries.

But, important as it is to let the law of the dispensary be a law of love, other things must be added. The work of the dispensary must be carried on with the greatest regularity, precision and care. It must be decidedly first-class work. There is no place here for half-way work, skimping or sham. He who is not willing to give his whole time, his whole heart, and his whole love to the medical mission work, had better leave it alone altogether. The loathesome leper must have our best care as well as the simple cases of fever. Cases of cholera and small-pox can no more be avoided or neglected than the farmer neglect to feed his horses or cattle. The best results, which only follow the best service, must gain for a mission dispensary a good name. Let no one imagine that a mere smattering of medical matters, the knowledge of medicine which would be picked up in reading a few pages here and there of the books denominated "Medicine for the Family" would suffice to enable a man to have charge of a dispensary in India, Japan, China or Africa, where, in the course of a month, there may present themselves almost every form of medical disease and surgical, of which our best American medical text books inform us. And a medical missionary has seldom the opportunity of holding a consultation with a brother doctor, even in a dangerous case, requiring, perhaps, a most difficult surgical operation. The nearest European doctor, as in the case of the writer, may be 38 miles away, and the medical missionary may have to treat all his medical cases and decide upon all his surgical operations entirely by himself. If a mission would have the medical work a success, it must be willing to take pains to secure a really efficient workman and grudge no expenditure which is necessary to secure him a competent corps of native assistants and a fair supply of surgical instruments and medicine.

The medical mission work has been found to pay, and to pay well, in all cases where it has been conducted properly and in a liberal spirit. Instances to prove this could be given by the hour. Thorough work and the best, carried on in love to Christ and souls, and for Christ's sake, this must be the motto and life of all successful medical mission work.

4. Fourth, and lastly, the exigency of the times demands a much larger force of medical men and women in mission fields. I can speak of India from what I know of the state of mission work there, after an experience of twenty-eight years. But what I note of India, I think, I may, with equal force and truth, say of China, Japan, Turkey, Persia and Syria. Never before has there been such an interest felt in medical mission work; never before such an opportunity afforded for reaching the people through the dispensary. In India the Lady Dufferin scheme has excited an intense interest throughout the whole of India in the medical work for women, and though more lady physicians have come out to

India in connection with the various evangelical missions during the past ten years than in all previous years, yet it seems to-day as if there were places for scores more. And in the medical mission work for women, in all the countries noted above, there is, perhaps, the strongest argument for the importance of the medical mission work, the strongest ground of its great necessity as a part of mission work, than can possibly be given. I need not take from any table of statistics the proportion of women to men in the population of the prominent countries of the East. Their number is immense. And with all this countless number of women and girls there is no possible way of reaching them and influencing them, and blessing them, which will compare with that in the power of the Christian lady physician. To every lady physician now on the ground, in the countries noted above, if there were ten, yes, a score, it would not be one too many for the great and important work the Lord is giving to just this class of Christian laborers.

And the number of male medical missionaries should be greatly increased. We can do much of our work through our native Christians, but they require to be trained for special work. We can never, in any heathen or Mohammedan country, expect to have all the European or American laborers required for the evangelization of these countries. We must call to our aid the natives of the different countries. But for aid in Christian work the missionary must train them for each specific form of mission work. For the medical work, both among men and women, many more native men and women need to be carefully trained, and this is an important work devolving on the medical missionary.

I have already alluded to the large and appreciative audiences which the medical missionary has in his dispensaries. Even for this purely evangelistic work we need more medical missionaries. And I can speak from personal experience when I say that with an efficient corps of trained native assistants in his dispensaries the medical missionary can do a great deal of evangelistic work. For 24 years I have been compelled, from the smallness of our mission force, to have charge of a large and important station, with its churches and congregations and schools of various grades, and the work of the itineracy, or preaching in heathen villages, while carrying on all my medical work. An English service every Sunday evening, with an English sermon, has been thrown in as a matter of simple recreation. It has truly, however, been a great pleasure.

That my Dindigal dispensary has been of the greatest help to me in my general mission work, I have had many proofs. I have gained the good will of the people; our native pastors and catechists can preach and sell Scripture portions and tracts in any part of the station without any fear of insult or opposition. They are listened to with the greatest interest. I would receive a welcome in the house of any man in the whole of the Dindigal district. I find it more easy, on this very account, to establish schools in the villages, and I receive more money from the people for their support. And the Dindigal dispensary and hospital, with about 9,000 new cases every year, and 20,000 old cases, or those coming more than once to the dispensary, and patients coming in the same period from 500 and more different villages, have cost the mission nothing these 24 years, from the first year they were established. For my services, which I am only too glad to give gratuitously, the English Government gives me the whole cost of the dispensary establishment, all the

medicines required each year, and all the surgical instruments and hospital appliances. The American Board of Foreign Missions kindly gave me the money for the hospital and dispensary buildings, which secures these permanently to the mission.

And I see no reason why the English Government would not grant this favor in any part of India, if satisfied that a medical work in a given locality is needed, and will be carried on efficiently.

After these twenty-eight years in India, watching with intense interest the work in various missions and various localities, I have been forced to the conviction that it is not best to undertake any one form of mission work at the expense of the others, but rather have them all carried on with as much skill and energy as possible, letting each help and support the other. I would not, therefore, exalt the medical work beyond others, which for many years have been found worthy of trial. I would, however, strive to have this work given the place it deserves, and fairly tried.

When we see in England and America the splendid buildings which are being erected for hospitals, when we know what large amounts are necessary to carry them on successfully, we cannot believe that this medical work is being tried, and the large expenditure made without careful consideration. More costly hospitals are being built and a larger expenditure incurred, because it is known that the work appeals to the interest and sympathy of the whole people. And none the less is this medical work needed in heathen lands. We cannot conduct it on such a magnificent scale as in this country. It is not necessary. But we can show the heathen, in a much less expensive manner, the same lesson of the gospel, and how our Lord and Master cared for His fellow men, and went about doing good to all. A mission dispensary on heathen ground is a beautiful and striking object lesson. It is ever educating the heathen in the first principles of the gospel. Its golden word is "Love," its motto, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

International Missionary Union, Fifth Annual Meeting.

As the International Missionary Union is a unique institution, not yet fully understood in many quarters, and unheard of in some others, we may once more introduce it to our readers as a permanent organization seeking to accomplish in its measure, the same general ends aimed to be reached by the great missionary conferences in bringing together the missionaries of all societies, from all fields, that they may annually compare views on current developments of Christ's kingdom in the several parts of the globe. The Union was organized at Niagara Falls, Canada, in the summer of 1884, met there again in 1885, and at Thousand Island Park in the River St. Lawrence in 1886 and 1887. It is composed of returned foreign missionaries of all branches of the Evangelical Protestant Church, temporarily or permanently in America. Its international character has thus far embraced representatives of the British Empire and the United States of America. The constitution names as the object of the Union "to promote the general cause of Missions in all possible ways, chiefly by the diffusion of missionary intelligence, the discussion of missionary topics, and the increasing of mutual acquaintance among missionaries of different churches and countries."

The Union holds one meeting a year, as near August as possible, on invitation of such community as may proffer entertainment to its members

and be easily accessible. The total number of missionaries now enrolled is 134.

On the roll of attendance at the fifth annual meeting, held in Bridgeton, New Jersey (1888), are found the following names:

Years of Service.	Name.	Field.	Denomination.
1858–—.....	Rev. H. N. Barnum, D.D.....	Turkey.	American Board.
1860–'64.....	Rev. A. Bates.....	Ceylon.....	American Board.
1879–'81.....	Rev. W. H. Belden.....	Bulgaria.	American Board.
"	Mrs. "	Bulgaria.	American Board.
1861–'69.....	Mrs. M. H. Bixby.....	Burmah.....	Baptist.
1860–—.....	Rev. E. Chester, M.D.....	India.....	American Board.
1867–'74.....	Rev. M. B. Comfort.....	Assam.....	Baptist.
1878–'84.....	Miss C. H. Daniells, M.D.....	India.....	Baptist.
1869–'70.....	Rev. J. A. Davis.....	China.....	Reformed
"	Mrs. "	China.....	Reformed.
1834–'84.....	Rev. William Dean, D.D.....	China.....	Baptist.
1883–—.....	Rev. N. H. Demarest.....	Japan.....	Reformed.
1846–—.....	Rev. S. B. Fairbank.....	India.....	American Board.
	Rev. L. A. Gould.....	China.....	Baptist.
	Mrs. "	China.....	Baptist.
1861–'68....	Rev. J. T. Gracey, D.D.....	India.....	Methodist Episcopal
1856–—.....	Rev. R. H. Graves, M.D.....	China.....	Southern Baptist.
1837–'77.....	Rev. Cyrus Hamlin, D.D., LL.D.....	Turkey.....	American Board.
1885–—.....	Ira Harris, M.D.....	Syria.....	Presbyterian.
1884–—.....	Mrs. "	Syria.....	Presbyterian.
1846–'72.....	Rev. Allen Hazen.....	India.....	American Board.
	M. B. Kirkpatrick, M.D.....	Burmah.....	Baptist.
	Rev. R. M. Luther, D.D. (Secretary).....	Burmah.....	Baptist.
1873–'83.....	Rev. James Mudge.....	India.....	Methodist Episcopal
1870–'78.....	Rev. R. E. Neighbor.....	India.....	Baptist.
1861–'82.....	Mrs. S. E. Newton.....	India.....	Presbyterian.
1866–—.....	Rev. H. V. Noyes.....	China.....	Presbyterian.
1872–—....	Mrs. "	China.....	Presbyterian.
1873–—.....	Rev. G. W. Painter.....	China.....	Southern Pres.
1870–'81.....	Rev. C. W. Park.....	India.....	American Board.
1865–—.....	Rev. J. L. Phillips, M.D., D.D.....	India.....	Free Baptist.
"	Mrs. "	India.....	Free Baptist.
	Reginald Radcliffe, Esq.....	Russia.....	Church of England.
1877–—.....	Rev. J. H. Roberts.....	China.....	American Board.
1880–'86.....	Rev. W. Royall.....	China.....	Southern M. E.
1882–—.....	Rev. E. C. Scudder, Jr.....	India.....	Reformed.
1854–—.....	Rev. J. Hudson Taylor, M.R.C.S., F.R.G.S.....	China.....	Inland Mission,
1848–'56.....	Rev. George Thompson.....	Africa.....	Am. Miss'y Society.
1880–'87.....	Miss Jennie S. Vail.....	Japan.....	Methodist Episcopal
1846–'61.....	Rev. Edward Webb.....	India.....	American Board.
1872–'82.....	Miss Lula Whilden.....	China.....	Southern Baptist.

To this group of missionaries was added Rev. Dr. Wm. Kincaid, one of the Secretaries of the American Board, who made a handsome address, in which he recognized the special benefits of such a union, not only to the missionaries, but to missionary secretaries and other prominent home workers for missions. Rev. Dr. Luther, a member of the Union by virtue of service in Burmah, is also District Secretary of the American Baptist Missionary Union. Miss McIntosh was the only lady secretary this year, and she represented the young organization of the Woman's Board of the Southern Baptist Convention. No one was discouraged by the small number in attendance, as compared with previous years, but heartily sustained the Executive Committee in the experiment of appointing the meeting away from popular summer resorts, and though the smaller number was doubtless in part attributable to this "new departure," yet the meeting was acknowledged as equal to any of the preceding meetings in all other respects, and superior to them in some features. Bridgeton, through its churches, represented by their Ministerial Union, became the host of the Union from July 5 to July 12 inclusive. It is a beautiful, thriving city, with glass, nail and iron manufactures and extensive canning interests, seminaries of learning, a personally highly respected mayor and council, and *not a saloon!* The hospitality was cordial,

and the guests found themselves affected with "enlargement of the heart"; the local newspapers gave daily reports of the meetings; fast friendships were made, and we trust both entertainers and entertained were made mutually helpful to each other in spiritual things. It will not be surprising if a gracious revival of religion shall follow on this sweet season of the "communion of saints."

The devotional meetings which occupied the first hour of each day's exercises sustained the character of those of previous sessions. Dr. Dean pronounced them amongst the most precious of his experience, and declared that of Tuesday morning to be the best meeting he had been in since he returned from China. Of course, it was with depth of tenderness that these members prayed for missionaries' children. The session devoted to interchange of thought on the specific power of the Holy Ghost was not only one of earnest self-searching, but of discrimination between even the most highly analyzed moral character and power and the supernatural operations of the adorable Spirit.

If ever, since Pentecost, a company of Christians realized more fully the unity of the Spirit, it would be difficult for any who enjoyed these hours to name the place or time. The deeply spiritual character of the devotional hours of the Union through its five annual meetings suggests that that they be placed in the list of "movable feasts." It were worth traveling across the continent to experience the indwelling, the abiding presence of the Holy One as it was realized at Bridgeton. One may go in the strength of such meat more than forty days. Some of the addresses, eminently those of Rev. J. Hudson Taylor and his associate, Reginald Radcliffe, Esq., only served, if possible, to deepen the divine impressions of the devotional hours. Even the peculiar service with which these annual meetings are usually inaugurated served to stir the finest religious emotions. This "Recognition meeting," in which each missionary introduces himself or herself, stating field, form and years of service, call to the work, special difficulties, trials and triumphs, or other personal facts, tends at once, and at the beginning, to blend souls that have hitherto only known each other through remoter agencies in purest fellowship. Cloud-pillar and fire-pillar, springs in the desert, manna that "tasted to every man like that which he liked best," dew on Hermon, vision, miracle, parable and prophecy—all were recalled or realized in this mosaic of Christian narrative. One becomes confident that neither the Acts of the Apostles nor the eleventh chapter of Hebrews is yet finished, as he listens to these "testimonies." God does "in very deed yet dwell upon earth and among men.

Turning from this feature of the week to the free "round table" conversations on practical problems, one finds in these meetings what Dr. Chester would call "sanctified common sense." The hour given to the consideration of the subject of reproduction of western ecclesiastical forms on foreign mission fields was the most remarkable of its kind the writer ever knew.

It was much more remarkable than any participating in it had planned or could have anticipated. The frankness and freedom, the manifest intent to lay aside as far as possible the bias of education, association or other preference, that each might contribute his quota to the honestest possible inlook to the real needs of the foreign churches; earnest Christian rivalry in making concessions, without yielding or expecting any to yield what he was supposed honorably to maintain—all made this company of ten denominations appear a charmed circle. The equal of it has seldom been experienced. If

the spirit that pervaded that company could become the spirit of the churches everywhere it would make but a mite of difference what forms of church government and polity obtained. Here was a Congregationalist brother saying that in his district the churches would in his judgment soon form into a modified episcopacy, as a form of government most suitable to the native mind; and another, a Presbyterian, declared to be, in fact, a bishop over the churches under his care; and others, not Presbyterians, conceding that the Japanese would probably prefer and possibly come to demand a Presbyterian form of government, and yet another declaring that the Anglican Church in China did not aim to strictly reproduce the Episcopal polity, but to recognize in it such modifications as might naturally grow out of its new relations.

Some of the discussions were much more formal than others, and were introduced by able papers. One of these was by Rev. Edward Chester, M.D., on "Medical Missions," to which we have given the position of leading article in this department, and which it is possible may be printed hereafter in other form for general circulation.

Dr. Cyrus Hamlin's paper on "Five Hundred Years of Islam" was a terrible impeachment of Islamic civilization. We hope to be able to favor the readers of the REVIEW with this paper, and some others also hereafter. The wide range of experience and observation, and the intimate personal acquaintance with Islam in Turkey, Persia, Bulgaria, Africa, India, China, Ceylon, and other quarters of the globe, by the members present, made the discussion of the subject of "Islam as a Civilizer" one of rare value and interest.

A paper presented by the writer of these lines on Bible and other translations in the Mexican vernaculars, and another paper on the narrowness and the limitations of the North American Indian vernaculars by Rev. E. Arnold, of the St. Regis Reservation, caused considerable discussion and showed wide diversity of view. The question whether it was desirable to bring natives from the foreign fields to give them an education in Europe or America developed the existence of only one set of opinions. All declared against the course, as leading to most unsatisfactory results.

A paper from Rev. Dr. Cunnyngham, formerly of China, now Secretary of the Sunday-School Union of the M. E. Church, South, was read, and followed by healthy discussion on the development of this and other agencies for increasing the interest of the home churches in missions. Rev. Dr. Barnum of Persia, who contributed much of wisdom and interest to several of the leading discussions, read an able paper on "Some points of comparison between the missionary work of to-day and the early planting of Christianity."

Women's work for heathen women was considered during one session, and the missionary ladies took part in the discussion, rendering there, as they did at the evening platform meetings and special afternoon ladies' services, the most helpful interest to the whole annual session. Their contribution to the spiritual directness and power of the devotional exercises was of great worth.

The papers and addresses cannot be all recounted, though none were below the merit that would entitle them to special mention. The evening platform meetings were devoted to countries or to subjects, as "India," or "Medical Missions." One whole evening was occupied by Rev. J. Hudson Taylor, founder and present Superintendent of the celebrated China Inland Mission, in narrating his personal experiences and the development of his peculiar work which challenges so large attention. The spiritual effects of the sim-

ple story were not the least of the results of the evening with this brother, who was admitted to membership in the Union. The Union had been represented at the World's Missionary Conference in London by two of its members, Rev. W. H. Belden and Mrs. Belden, and an hour was profitably and entertainly spent in listening to their report of the great meeting from the personal and social, as well as the more official side. They evidently absorbed much, and were able happily to reproduce it for the delight of others. It was to Mr. and Mrs. Belden that the Union was primarily indebted for the courtesy of entertainment in the city where they reside.

The address by R. Radcliffe, Esq., before the Union, on his personal experiences as an evangelist in several countries in Europe, eminently Italy and Russia, was instructive and practically suggestive. It was a surprise to most of those present, surely, to be told that Russia is perfectly free for any number of evangelists who may go from person to person, and do effective work through interpreters.

The officers of the Union were, in the main, re-elected, but Dr. Dean was added to the list of Vice-Presidents, a class which Dr. Hamlin already graced.

The Rev. Mr. Mudge says;

"Notes can give but little idea of the rich feast that was spread before us for each of the seven days, enlarging our stores of information, quickening our sympathies, broadening our view, deepening our consecration, and intensifying our love for the work of saving the nations. We floated on a stream of keen enjoyment where the points of beauty succeeded each other with almost bewildering rapidity. The people of Bridgeton, who opened their doors to us with most cordial and abundant hospitality, showed also by their attendance a high degree of appreciation of the great privileges thus brought within their reach. Their pulpits were nearly all filled on Sunday by the missionaries, and the testimony of the pastors was that an entirely new era of interest in missions among their people would date from this Convention. The members of the Union will certainly hold in grateful remembrance their unstinted kindness."

Several missionaries not present sent their congratulations, and made suggestions of value for the future usefulness of the Union. We furnish herewith the personal letter of the venerable Dr. Wood to the meeting at Bridgeton.

LETTER from Rev. George W. Wood, D.D., to the Secretary of the International Missionary Union:

Unable myself to attend your meeting last year, I was glad that the missions in Turkey were so well represented by Drs. Hamlin and Barnum; and I hope that they and others from that field may be with you also at Bridgeton during the present week. It would gratify me highly to be with you in bodily presence, as I shall be in spirit and fullest sympathy; but the ordering of the Divine Will, ever wise and good, denies me this privilege. From my late temporary sojourn in Summit, N. J., I have come with my wife for a little visiting among relatives and friends in Livingston County, N. Y., on our way to Dakota and Montana, to spend the summer, if the Lord will, with children whom we have in those Territories.

The death of our brother, Dr. Byington, has brought a great affliction upon the missions in Bulgaria and Turkey. Cut off in mid career of a most useful life, he speaks to us impressively of the supreme importance of spiritual and eternal realities as a motive power in all Christian activity, and in the spirit of a true consecration, of a wise husbanding of physical energy in order to continuance of service in a world where the most that we can do in the longest period that may be allowed to any of God's servants, is so greatly needed.

May I express in a word the joy which I feel in the multiplying evidences of a new uprising of a zeal, not blind or transitory, for the conquest of the whole world to the dominion of Immanuel, our Saviour and Lord? The trend of divine providences over our entire globe and the work of the Spirit in its measure and fruits in the hearts of Christ's true disciples, while accompanied with much that is painful, bring to the church an appeal which it becomes us to welcome with cheer and thanksgiving, and glad response in the line of individual and organized efforts to which we are called. May your consultations be stimulating and productive of richer results for good than in years past, when occasion for congratulation was so great. In the might of the forces of evil in our own country and in other lands, let us see no ground of discouragement; for greater is He that is with us than can be all they who are against us. Whatever drawbacks or defeats may occur, these are permitted for beneficent ends to which they are needful or may be made subservient. What we may not now understand, we shall see hereafter

with adoring admiration of the wisdom that is higher than ours.

As I look forward, knowing that my connection with present forms of service is coming to its termination, I desire, with penitent confession and supplication in respect to my own relations to the cause I love, to give the hand of fellowship, with words only of encouragement, to the young and vigorous who have the privilege of carrying it forward to new triumphs. May they be wise, faithful and happy, and in their turn be succeeded by a generation who shall be more honored and blessed even than they, as workers together with God for the fulfilment of all that He has promised to do for men.

With fraternal affection and regard, yours most sincerely, GEO. W. WOOD.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY A. T. PIERSON, D.D.

JAPAN.

ABOUT twenty-five years ago a native of Japan, not known by name to modern history, conceived the idea that for his country to open her gates to Occidental civilization would be a benefit and blessing, and with the prophetic foresight of a practical patriot and statesman, he dared publicly to advocate the abandonment of the exclusive policy hitherto pursued by his nation. For such advocacy he became so obnoxious to his countrymen that it was resolved to put an end to his influence by putting an end to his life. On a great festival day, when Japanese came from all quarters to do honor to the gods of the kingdom, three bands prepared to waylay him: he escaped the first, but fell into the hands of the second and perished.

A few months ago, a native pastor was celebrating the Lord's Supper in one of the Christian churches of the island empire. He was a relative of that murdered man who was the first modern martyr to his country's advancement. In the congregation an old man arose and begged to be heard. He said, "I am one of those who murdered that man, twenty-five years ago, and I want to confess my part in that crime." The young pastor said, "By all the ancient customs of Japan, I am bound to avenge that blood-feud by plunging my dagger into the throat of the man who was the murderer of my relative. But Christ's blood reconciles all blood-feuds, and in Christ's name I wish to extend to this brother the right hand of fellowship." What a scene was that to betoken the change that twenty-five years had brought!

The whole nation is awake and advancing. In 1872 the name of Christian was odious in Japan; now there are 16,000 who are loyal to Christ, a multitude of students there are waiting to learn of this new religion; and thousands are on the very pivotal point of destiny, the question must speedily be determined whether they become Christians or agnostics and atheists. Years ago a school for boys and girls began in Yokohama; now the boys' school is moved to Tokio, and becomes the Union College, with 300 students, under presidency of Dr. Hepburn; and the girls' school remains at Yokohama as the Isaac M. Ferris Seminary. Christianity is penetrating to the very borders of the land of the Rising Sun. The Government itself offers to aid teachers while they are studying the Japanese tongue, and the door is wide open to Christian missions. Five denominations are united in the Union church, which is represented in the Union College. Young men are so anxious to get an education and be fitted to preach to their countrymen that they resign lucrative positions, or refuse tempting offers for secular positions, in order to fit themselves for Christian service. Who shall guide these inquiring, intelligent minds and encourage these young disciples, unless the church in this land supplies men and means? Was there ever such opportunity offered by God for the evan-

gelization of an empire containing thirty-eight millions of people! How slow we are to go in and possess the land! With a proper, prompt, energetic occupation of these wonderful fields of Christian labor, we might turn the whole future of the Sunrise Kingdom in the direction of the cross. Not only is all antagonism abated, but Japan actually *invites* Christian teaching and missionary labor. The plowman may overtake the reaper, and the treader of grapes him that soweth the seed. The sower must carry the sickle.

KOREA.

AFTER a strict isolation of centuries this hermit nation is open to the gospel. Its territory is partly peninsular and partly insular; the peninsula is about 400 miles long and 150 miles broad, and is shaped like Italy. Numerous adjacent islands constitute the Korean archipelago, chiefly of granite rock, some rising 2,000 feet above sea-level. The population numbers from 8,000,000 to 12,000,000.

The predominant religion is Buddhism, though there are some followers of Confucius, as in China, and some of a religion similar to that of the *Sin-tu* in Japan. Indeed, Korea seems, in some respects, a cross between these two immediate neighbors. In 1882 Korea was, by treaty, opened to American commerce, the key used by God to unlock this empire to the gospel was the *medical mission.* Somewhere between the sixteenth and eighteenth centuries Romanism was carried into this country by papal converts from Japan and China. About one hundred years ago, Senghuni, a distinguished official, professed conversion and was baptized under the name of Peter; the missionaries were popular, and the more educated classes saw that even this corrupted form of Christianity was an improvement upon paganism. The government became alarmed; the priesthood led on a persecution, and the Catholic converts recanted or fled to China, or endured torture and martyrdom. In 1835 Roman Catholic missions again found a way into Korea by way of China and Mantchuria, and the Jesuits claimed 15,000 converts even as late as 1857.

But we are especially concerned with the late opening for Protestant missions. Japan in 1876 made the first complete treaty with her neighbor across the channel; six years later, partly through the aid of the great Chinaman, Li Hung Chang, a similar treaty was made with the United States. In 1884 the Presbyterian Board, at the solicitation of Rijutei, a Korean of rank, who was converted while representing his government in Japan, established a station at Seoul, H. N. Allen, M.D., a medical missionary in China going there. The American resident minister, General Foote, gave him an appointment as physician to the legation. Dr. Allen was simply tolerated at first by the Koreans; but during a revolt in Seoul, he skilfully treated several persons of rank who had been wounded, and saved the life of the king's nephew, Min Yong Ik. He found the native doctors and surgeons trying to staunch the wounds with wax, and his own scientific treatment won the admiration of the Koreans. The king's nephew declared they that believed him "sent from heaven to cure the wounded." His medical services to the royal family led the king to build a government hospital, which he named *Hay Min Lo,* House of Civilized Virtue, and which he placed under the care of the Presbyterian mission and the supervision of Dr. Allen. The mission finds in Rijutei a true helper who has devoted his energies to giving the Koreans the New Testament in their own tongue. Mr. Arthington, of Leeds, gave the money to pay for printing 3,000 copies of the gospels of Luke and John; and so

the last door is opened by this hermit nation for the admission of the gospel. The working force has been increased by the addition of Rev. Mr. Underwood and Dr. Herron and his wife; and some are so sanguine as to hope that God is going to work a greater and more rapid change here than in Japan. Fragments of evangelical truth, brought by stealth from the Sunrise Kingdom, found their way to the heart of Rijutei. Years passed by, and the crisis came. Rijutei was the means of saving the life of the queen, and so earned favor with the king. At once he went to Japan, where he learned the way to Christ more perfectly, and so was led to undertake, like Luther, to give his own countrymen the Word of God in their own tongue. Here is another proof of God's seal on the work of missions. A few years ago we were just beginning missionary teaching in Japan, and now Japanese converts are proposing to go to Korea as evangelists!

SUGGESTIVE PARAGRAPHS.

Desire of Japanese Philanthropists.—The Rev. J. H. De Forrest, a missionary in Japan of the American Board, says in a recent letter:

"Thoughtful Japanese have long been watching missionaries and their methods of work; and when they compare the gifted women engaged in school and evangelistic work with the better classes of women here, they see that something—either that Christianity or civilization—has given the women of the west a position that excites their admiration and earnest longing to have the women of Japan gain a similar place of influence. They also see that unless some way of elevating woman is systematically undertaken, Japan cannot push forward into the position of a truly civilized country. Hence it happens that woman's work is now attracting the thought of philanthropists, who are asking in public and in private that we aid them, especially in the establishment of Christian girls' schools. We have already at hand importunate calls for lady teachers from Tokio, Okayama, Takahashi, Matsuyama, and other large cities; and what shall we do in the face of these requests? Professor Toyama vehemently says, 'It is an opportuuity that missionaries cannot afford to lose.' In asking you to do all you an to take advantage of this unexampled change in public opinion, we would emphasize this fact, which very much simplifies the problem: that you are not now asked to build and furnish school-houses, supply native teachers, pay annual deficiencies, etc., but simply to furnish and support lady teachers to work with sympathetic Japanese in giving the girls of Japan a Christian education. The ripe opportunity consists in this—that not only Christian churches, but non-Christian philanthropists, are looking to Christianity as to the only force they know of that will lift woman out of her ignorance and degradation, and enable her to exert such an influence in the home as do the women of Christian lands."

Dr. Wm. Fleming Stevenson, while an enthusiast in Missions, said to his brethren:

"We must not be over sanguine as to the reception given to the gospel in heathen communities, as in Japan. It is partly of an Athenian type, born of curiosity and love of novelty; and partly the result of proverbial politeness, giving courteous audience to a foreigner; and partly the fruit of a progressive, aggressive spirit, which, especially in educated people, takes to Occidental civilization; and partly the movement of governmental policy. From motives of State, neutrality is exercised. The Sabbath is observed in Japan only in government offices where are many foreigners. The edict against Christianity is not repealed, and much real hostility hides behind the veil of indifference."

The Mildmay meetings and all the great religious societies' anniversaries held in England and America, in the month of May, have already their counterpart in Japan. This year the tide of these has been at its flood for nearly the entire month in Tokio and vicinity. The meetings may be said to have commenced with the fourth biennial meeting of the General Assembly of the United Church in Japan, when fifty-seven churches, represented by their delegates and a nearly equal number of natives and foreigner ministers met in Tokio, and a large number of clergymen of other churches were invited to sit as corresponding members.

Mistaken Devotion.—In one of the great temples in Japan the devotion of the worshipers consists in running around the sacred building one hundred times, and dropping a piece of wood into a box at each round, when, the wearisome exertion being ended,

the worshiper goes home tired and very happy at the thought of having done his god such worthy service. Are there not some Christians whose activity is very similar to this, and of about as much value? They are on the street, running to all sorts of meetings, and ever bustling from place to place. They feel and talk as if they were rendering most valuable service, and solace themselves in their weariness with the comfort that they are doing great good and will have a rich reward. Yet really they are accomplishing nothing. Their exhausting labor is really only running round and round the temple; no cause is advanced by it; God's name is not honored by it.

Every indication goes to show that the Hermit Nation, as Korea is called, is rapidly leaving the hermitage and coming to the fore. The United States steamship *Omaha* has just arrived at Yokohama from Korea, and Captain McNair reports his observations from a visit to that country, at whose capital, opened up to Americans by the treaty of 1882, he met the American Consul. For miles, in the journey to Sevul, the capital, the country looks like one vast cemetery, with its thousands of green mounds on hillsides where sleeps the dust of more than ninety generations. The crops are grown, the trades flourish as they do here. They have crime and criminals just as we do, but unlike our own courts, Korea punishes thieving with decapitation, consequently a great many heads roll about wanting bodies to fit them. Remington and Martine rifles, with Gatling guns, the telegraph and electric lighting abound in parts of Korea, so rapid is the march of civilization. Mission work is just beginning to occupy the ground, and no doubt there it will meet with great opportunity for spreading the gospel, although at first the work will have to be limited to the youth. Korea now contains a population of 20,000,000, about that of the United States in 1845.

How the Gospel was first Planted in Korea.—This incident is related by Mrs. Fannie Roper Feudge, Baltimore, Md.:

"Among many efforts made during the present century to carry the gospel into Korea, and with little apparent success, one seed of sacred truth was planted by a little Chinese lad shortly before Korea was opened to missionary effort; and this, so far as we know, was the first in all the hermit kingdom to spring up and bring forth fruit to the glory of God. This little boy's name was Ah Fung. He had been taught at one of the mission schools at Ningpo to read the Bible, and to go to Jesus in prayer whenever he was in need of help. When he was about nine years of age, his father took Ah Fung with him on one of his trading expeditions to the Korean capital. By some mishap, while there, the boy was stolen and sold to the governor, who presented him to his wife. She made him her page, and he would often attempt to tell his young mistress of the Saviour he loved and trusted, but without avail, until one day the reaper Death took away her baby girl; and then, in her great loneliness and sorrow, she recalled the words of her little page about Jesus and His love, and asked him to tell her the story again. Day after day did this Christian child talk of the Saviour, until she, too, came to love this same Friend."

TEXTS AND THEMES.

Zech. iv: 6—"Not by might (numbers), nor by power, but by my Spirit."

Zechariah is encouraging Zerubbabel, who was disheartened in attempting to build the second Temple by paucity and poverty of the returned captives, who must be his human dependence. God assured him that not by a host of people, nor by human resources, but by His Spirit, all work for God is to be accomplished. When His Spirit moves, the most colossal mountain of obstacles becomes a plain.

To enforce and illustrate this, the vision of this chapter is portrayed.

The candelabrum represents the church of God—God's golden lightbearer. The reservoir of prophecy supplies the lamps with oil. But the reservoir itself must be supplied by golden pipes, and these must connect with the living trees, which are per-

ennial oil-producers. These trees, represent Jesus Christ in His royal and priestly offices as Mediator, in which offices He was typified in Zerubbabel and Joshua.

The way to build and nourish churches is to depend on the Holy Spirit. The foundation must be laid in Jesus, and then the structure carried from corner to capstone as a work of grace. Let us not despise the day of small things. If the seven eyes of omniscience are supervising our work, and the seven hands of omnipotence are building for us, even the feeblest, faintest body—a mere remnant—can build the temple of God in a strange land. This has been the hope of missions always. Not one step has ever been taken successfully in dependence on numbers or wealth or social patronage. In no work does the Holy Spirit's personal influence more obviously appear. This compels us to shout "grace! grace!" all the way from cornerstone to capstone.

Exodus xxxviii: 8—"And he made the laver of brass . . . of the looking glasses of the women assembling."

The banished metal mirrors of the women were contributed to be melted and cast into a laver for God's tabernacle. What a sacrifice of vanity! and what a lesson for us on the way to furnish God's house with needed supplies!

1. We ought to sacrifice our luxuries.

2. Common things may be put to uncommon uses—a brazen mirror becomes a brazen laver.

2. The instruments of vanity unto the sacred vessels of the tabernacle.

VI.—PROGRESS AND RESULTS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Mr. Moir, of the African Lake Company, states that at least ten thousand slaves cross Lake Nyassa every year. "I once looked into the hold of a slave-dhow," he says, "and saw eighty or ninety little children there. Oh, friends, if you had seen those eyes gazing up into yours, you would pray earnestly that this 'open sore,' as Livingstone called it, might be healed."—*Spirit of Missions.*

—**The first Christian church** in the Congo Free State was organized in November of last year, and there are now 1,062 converts in the Congo Mission.

Alaska.—The reports of the churches in Southeast Alaska are full of encouragement. Rev. S. Hall Young reports from Fort Wrangel 47 communicants; 7 added on examination and one by certificate; adult baptisms, 7; infant baptisms, 4; enrollment of Sabbath-school, 50; collections for all purposes, $277. Rev. Eugene S. Willard reports from the native church, Juneau, communicants, 27; added on examination, 14, and by certificate, 13; adults baptized, 14, and infants, 1; enrollment of Sabbath-school, 80. Rev. Alonzo E. Austin reports from the native church, Sitka, communicants, 222. Added on examination, 111, and by certificate, 1. Adults baptized, 108, and infants, 75. Enrollment of Sabbath-school, 175. Collections for all purposes, $70. The native church among the Hydahs, Rev. J. Loomis Gould, missionary, has 42 communicants. At the communion of the Thlingit Presbyterian Church, Sitka, on May 5th, Rev. A. E. Austin received six adults and baptized four infants.

Austria.—The British and Foreign Bible Society distributed by sale and gift 20,597 Bibles, 102,011 Testaments and 45,391 portions, making a total of 167,959 volumes. The largest number was in the German language, the next in Hungarian, then Bohemian, Hebrew, Roumanian, Servian, Polish, etc.

Burmah.—Sir Charles Bernard, who has two sisters working as missionaries of the Church of Scotland in India, has recently stated some interesting facts about the Christian Karens of Burmah. He says they number about 200,000, that is, about one-third of the Karen people. There are from 500 to 600 congregations practically if not entirely self-supporting. It is their practice to set apart as much produce of their land as will support their native pastors, and this they do before appropriating any of the harvest for themselves. They also send missionaries into Siam, and support them fully.

—**The annual meeting** of the Bassein Sgau Karen Churches was held recently. During the year, 562 have

been baptized on profession of faith, of whom an unusually large number have come from the heathen. The total contributions of the churches of the association for the year amount to Rs. 41,000. The pupils in the town high school have increased to 400, the largest number ever known in the history of the Bassein Sgau Karen Mission. Besides the Sgau Karen Association, there is a Pgho Karen Association having about 1,500 communicants. The Henthada Karen Mission numbers 2,000 communicants. These Christians have taxed themselves voluntarily to raise Rs. 5 per member toward new school buildings in the town of Henthada. Already Rs. 7,000 have been paid in, and the rest will be forthcoming soon. It must be remembered that the great body of the Karens are small rice cultivators, yet they are willing to bear heavy burdens in order that their children may receive an education.

China.—The news from Central China, received by the China Inland Mission, is very encouraging. Mr. Stanley Smith reports 210 baptisms at one time, and as many inquirers. The Rev, G. Clark tells of preaching to immense audiences, sometimes as many as 4,000. It is stated that "a few as influential men as the empire has produced have embraced Christianity, others are ready to do so, or wish to reap the benefit of its civilizing influences." Nine men have been baptized and admitted to the Lord's Supper by the China Inland Mission at Honan. This is stated to be the first Christian church founded in this province of 15,000,000 souls. The only other society at work in the province is the Baptist Missionary Society, and there are but three European agents in all this vast population.—*C. M. Intelligencer.*

China Inland Mission.—*China's Millions* for July says of last year's labors: "Looking on the work of the whole year, we have to praise God for the addition of between five and six hundred members to the churches—a larger accession than we have ever yet had to report. We look for yet greater results this year. All the stations and out-stations can be better worked by our augmented numbers."

France.—By the aid of the American Bible Society the Bible Society of France has printed 10,000 copies of the New Testament, and distributed by sale and gift 13,938 volumes, of which 196 were Bibles, 9,486 Testaments and 3,487 portions. About one third of the entire number were given away, the rest sold. The American Bible Society has also made a grant of $1,500 to the Evangelical Society of France to aid in its work of Bible distribution. That society has had in its service during the year 42 colporteurs, and distributed 28,745 volumes of the Scriptures.

Germany.—Fifty years ago seven shoemakers in a shop in the city of Hamburg said, "By the grace of God we will help to send the gospel to our destitute fellow-men." In twenty-five years they had established fifty self-supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the gospel to 50,000,000 of the race. It would take only 150 such men to carry the gospel to the whole world in twenty-five years.

—Pastor Rohrbach, of Berlin, said that he gained his first ideas of evangelistic work from Mr. Moody, and when he read of the work of Robert Moffat in Buchuanaland, he asked, "Cannot the same power be brought to bear upon Germany?" He was glad to say that the initiatory work of Dr. Schluembach, Dr. Somerville, Dr. Ziemann, and others, had done a great deal for the cause of evangelization.

Hawaiian Islands.—Seventy years ago the inhabitants were depraved heathen, and human sacrifices formed a part of their religion. In 1820 the American Board sent the first missionaries there. From that time there was steady progress; at one time, during a great awakening, 1,700 persons being received into the church in one day. The time came when the islands could be called Christianized, and in 1863 the American Board closed the evangelizing agency, continuing only the educational, and an independent self-sustaining native church was formed under the name of "The Hawaiian Evangelical Association." From a report of the Association made in 1886 we gather the following: There are fifty-eight Hawaiian churches connected with the Association reporting 5,387 members, who paid $8,463 for pastor's support; $9,829 for church building; $3,655 to send the gospel to others; $5,593 for miscellaneous purposes; a total in one year of $28,142.

Holland.—The Minister of Colonies, Mr. Keuchenius, has sent a missive to the various Missionary Societies in

the Netherlands, declaring in it, that the Dutch Government should like to see if the societies or unions aforesaid could contribute largely to increase the number of missionaries in the Dutch East Indian Archipelago and to stop the progressing influence of Islam among the heathen population of these islands.

N. D. SCHUUMANS.

HAARLEM, July 5.

—**The evangelical population** founded a union for the purpose of establishing schools independent of the State because of the law forbidding the reading of the Bible and Christian teaching in official schools. These independent schools are prospering; at the end of 1886 there were 441, in which 71,000 children receive a good education.—*Journal Religieux.*

India.—The Hindus are not disposed to allow Christianity to win a victory in India without a struggle. Publications in defense of Brahminism are scattered widely over the country. Just now we hear of a Hindu Tract Society started in Madras, which is issuing large editions of handbills monthly, in which the Christian religion is furiously attacked. The English missionaries report that all this is working for good, and that "the Tamil country is being stirred as never before." These conflicts are rousing men from their indifference, and will lead to decision, either for Christ or against him.

—**A Parsee Student.** A Parsee girl in India named Sorabji has become quite distinguished for her intellectual ability. In her University course she has gained scholarships each year, and has kept at the head of the list of competitors in English. She has recently graduated in the first class. Only six students in all, of whom the remaining five were men, succeeded in obtaining this degree. Miss Sorabji is the only "girl graduate" in the Bombay Presidency. Best of all, she is a Christian, and the child of Christian parents, one of seven sisters, all of whom have been well educated and are doing good service as educationists. Her mother has established a successful high school in Poonah.

—Calcutta has 200,000 Mohammedans and one ordained missionary to them.—*Indian Witness.*

—**The Methodist Episcopal Church** has in India foreign, native and zenana missionaries, 4,450 members, 3,523 probationers and 10,180 Christians. This is Bishop Thoburn's "diocese."

At the Conference on Foreign Missions in London, Sir W. W. Hunter said that while the ordinary increase of the population of India had been 10½ per cent. the increase of Christians had been 64 per cent. in the last ten years.

—**The Indian census** shows that the native Christians are increasing fifteen times as fast as the general population.

—The Maharajah of Darbhauga, of Bengal, has given $25,000 for a hospital and dispensary in connection with Lady Dufferin's medical work. His gifts for benevolent purposes the last eight years reach fully $1,700,000.

Italy.—In this stronghold of Roman Catholicism the work of the British and Foreign Bible Society has met with marked success during the past year, the distribution being 33,349 copies in advance of the year preceding. The figures are: Bibles, 7,322, Testaments, 18,885, and portions, 102,821; total, 129,028.

—**A Japanese correspondent** writes to the *Christian Union:*

"Sunday, March 25, was another red-letter day in Kyoto. Twenty-five young men and eight young ladies, students in our *Doshisha* schools, publicly confessed Christ as their Saviour. This, with six young ladies baptized in January, and forty-three young men baptized in December, makes eighty-two accessions from the school during the current school year. Ten were received into one of the city churches on the same day. One of the young men joining from the school is a son of one of the most famous men in Japan. The Osaka Church will dedicate a very large and commodious church April 5."

Jews.—The number of Jews in the world is estimated by the *Hebrew Annual* at 6,500,000; of these 300,000 are in Palestine. The largest dispersions are in Russia, which contains 2,550,000, of whom 766,000 are in Russian Poland; in Austria-Hungary, 1,645,000; Turkish Empire, 300,000; Roumania, 265,000; United States, 230000, and Abyssinia, 200,000.

—**Alexandria Reports for 1887.** The Rev. William Kean, the head of the station, gives a frank statement of the difficulties of work among adult Jews. Miss Kirkpatrick reports continued success in the two schools under her charge, the fees of the girls' school not only paying all expenses, but with £25 from the Glasgow Ladies' Associ-

ation, meeting all the requirements of the poor school in the Jewish quarter of the town. Mr. Douglas Dunlop, the head of the boys' school, reports 251 pupils (124 being Jews) enrolled in the boys' schools, 190 being in attendance at St. Andrew's school. Of the 190 there were 63 Jews, 42 Roman Catholics, 31 Protestants, 24 Moslems, 23 Greek Church, and 7 Copts; or, with regard to nationality, 51 Egyptian, 45 British, 25 Greek, 25 Italian, 20 German, 11 French, 8 Austrian, 3 Spanish and 2 Swedish pupils. The ages of the pupils were remarkable. Of the 190 enrolled in St. Andrew's school 6 were over 20 years of age, or 21 over seventeen, or 43 over fifteen, or 78 in all over thirteen. The New Testament is carefully read and explained in various languages every day, and all the Jewish boys without exception take full part in the devotional exercises and religious instruction. At the Sunday-school there is a good attendance of Jewish boys—sometimes a dozen of them senior pupils. The basis of the success of the school is the solid and high-class commercial education provided, for which £347 were realized in fees in 1887.—*Church of Scotland Record.*

—**The Mission work** among the 6,400,000 Jews of the world has been developed with especial rapidity since 1881. An investigation made then showed that there were engaged in it 20 societies, employing 270 missionaries. Statistics recently published report the existence of 47 societies, with 377 missionaries. The increase in contributions has not been proportionally large, being only about $96,000. Of the $432,000 which constituted last year's income, $363,-163 were given in the British Isles. The missionaries make their headquarters at those cities where the Jews chiefly congregate. Fifty-eight work in London; 14 in Buda-Pesth; 33 in Constantinople, and 28 in Jerusalem. A proportionally smaller number of workers are stationed at the less important cities.

MISSIONARY SOCIETIES' RECEIPTS FOR 1887-8.

—**The seventy-second annual meeting** of the American Bible Society, New York, was held May 10. The cash receipts for general purposes amounted to $557,340, and disbursements, $506,443. The receipts from legacies for general purposes amounted to $113,778; from churches, individuals and auxiliary donations, $85,405; from books and the purchase account $296,540; from trust funds, etc., $23,944; from rents, $32,986, and the remainder from miscellaneous sources. The appropriations already pledged by the Board for foreign work during the coming year amounted to $183,076. To translate, publish and distribute 500,000 volumes of the Scriptures in foreign lands, $143,570 was paid.

—**The address of the Methodist bishops** at the General Conference shows that in the past few years 450,000 souls have been brought into the church, and the membership increased from 1,769,534 to 2,093,935. Receipts for missionary work last year upwards of $1,000,000; appropriations for next year, $1,200,000. The church claims 12 theological seminaries, 54 colleges and 120 seminaries, with a property valuation of $25,000,000.

—**The General Assembly** of the United Presbyterian Church of North America recently held its sessions in Cedar Rapids, Iowa. Ten Synods and 61 Presbyteries belong to the Assembly, with 753 ministers, 3,580 elders and 98,992 members. The contributions of Sunday-schools and missionary societies for the past year amounted to $1,019,937.

—**The foreign missions** of the Protestant Episcopal Church report communicants as follows: Liberia, 472; China, 374; Japan, 429; Haiti, 355; total, 1,730. The income was $175,-848.46, including a balance of $20,739.51 from last year. There is a balance of $44,974.38 in the treasury.

—**The English Wesleyan Missionary** Society expended last year $700,000, and reports statistics as follows: Stations, 339; preaching-places, 1,224; missionaries and assistant missionaries, 324; other paid agents, 1,825; unpaid agents, 3,651; church members, 31,268; scholars, 58,108.

—**During the six years**, 1881-7, the Northern Baptists expended for Home Mission work, as shown by the receipts of the "American Baptist Home Missionary Society," $2,256,656. For the same period they expended for foreign missions, as shown by the receipts of the "Baptist Missionary Union," $2,327,239. The Southern Baptists during the same six years contributed for Home Missions $455,369, and for Foreign, $472,411.

—**The Methodist Episcopal** Church, South, reports a total of members and preachers of 1,107,456, an increase of 41,079. It has 11,364 churches, valued at $15,204,883.

—**The United Presbyterian** Church of Scotland reports 565 congregations, an increase of 1, and 182,170 members, an increase of 107. The total congregational income the past year was $1,603,500.

—**The German Evangelical Lutheran** Church Synod embraces 246 ministers, 387 congregations and 38,000 members, 219 parochial schools, and an average yearly attendance of 6,427.

Russia.— Rabinowitz. *The Free Church of Scotland Monthly* contains

a letter written by Rabinowitz to Dr. Wilson of Edinburgh, dated March 12. Dr. Somerville, who will be remembered as the Scotch minister who has preached in Constantinople and in various parts of the world with such good effect, had visited Rabinowitz at Kischineff, which is the capital of Bessabaria, some eighty-five miles northwest of Odessa. Dr. Somerville stayed with this Christian Israelite a few days, preaching, as Rabinowitz says, "to a house crowded to overflowing by children of Israel coming to see the eminent and respectable doctor." And he adds: "Dr. Somerville was moved to his very heart, seeing how here the Jews, with God's Word in the hand, are seeking the Lord their God, and David their King, Jesus Christ."

—Lord Radstock gave some interesting instances which had come under his notice. Two prominent workers had been banished; one had to walk 1,000 miles in chains to Siberia, but his joy was that he would "now have the privilege of preaching the gospel to the prisoners," who could not otherwise be reached. In St. Petersburg the "open meeting" principle works admirably, because when the gatherings are broken up by the police—as is invariably the case when discovered—the converts are each competent to minister the Word to others, and thus, as in the early days of the church, the scattering of the people secures the scattering of the seed. In fact, on one occasion a number of imprisoned converts were released, because by their testimony "they did more harm in prison than out."

Scotland.—At the first meeting of the National Bible Society directors for the new year, held in Glasgow, the total income for 1887 was reported to be £33,432 7*s.*, being only £335 1*s.* less than the income of 1886, which included £4,875 of a fund raised in honor of the society's semi-jubilee. The expenditure had been £30,992 6*s.* The issues in 1887 were 632,073 copies or parts of Scripture, including 164,729 Bibles, 180,662 Testaments, and 286,682 portions. Though somewhat less than the exceptional circulation of the last two years, these figures are considerably beyond any former record. The issues at home were 220,754 copies, and abroad 411,319.

Siam.—At a meeting of the Presbytery of Siam, it was reported that an addition of 48 members by confession, and five by certificate, makes the whole number of communicants in connection with this Presbytery now 381. One new church was organized and one student licensed to preach the gospel.

—The Rev. Mr. Eakin, the missionary who came to this country to obtain funds for the erection of a Christian high school in Bangkok, has returned to his field of labor. He secured $15,000 in this country, to which the King of Siam will add $5,000. The erection of the school is thus made possible.

Sweden.—The Swedish Magazine, *Lunds-Missions Tidring*, gives the present number of baptized converts of the Berlin society as 16,539 at 47 stations. The last year's contributions of these amounted to $3,780.

Syria.—The Quaker women have a "Syria-Ramalleh Home." They propose to build a girls' training-school there, for which $3,000 is raised, twice that amount being needed. Sybil Jones was the first woman to preach the gospel in the land since the apostles' day. They have a school at Mansurieh, near the Syrian Mission, on Mount Lebanon. The Philadelphia Society supports a Bible woman in this mission.

—The Mission at Brumana on the heights of Mount Lebanon, overlooking Beirut, is under the joint management of the Society of Friends in Great Britain, Ireland and the United States. There is a training home for boys, with 30 inmates, and for girls with 20, and a well-ordered hospital with 15 beds, besides dispensary, open five days a week. The mission has the charge of various day-schools for both sexes in several surrounding villages, in which more than 300 children are under instruction; it also employs a colporteur and several Bible-women. There are also two mothers' meetings, which in earlier days had sometimes to be shortened because of fights among the women, but which now are composed of large numbers who delight to learn texts of Scripture, and be read to, rather than give vent to evil passion.—*Presbyterian.*

—The Pilgrims to Mecca this year from Syria are very few. The steamers offer great inducements, but as the pilgrimage takes place in June and July the people dread the intense heat of Mecca and stay at home. A Moslem of Beirut was asked, "Are many of the Beirut Moslems going to Mecca this year?" "No," said he; "only about ten." "Are those who go generally made better men by the pilgrimage?" "Better! They are worse. Mecca is the wickedest place in the East; full of robbers, thieves and pickpockets, and everything vile. Hardly a man goes but is robbed."

Switzerland.—The Basle Mission has 111 missionaries and European teachers in its three fields, and 489 native pastors, catechists, evangelists and teachers. In 1884 there were baptized in Africa, India and China 531 adult heathen, 204 heathen children and 773 Christian children. The Basle Mission Church numbers to-day 17,053 members.

Turkey.—We are beginning to hear of spiritual results following the administration of relief to the famine sufferers in Turkey. In some places portions of the Scriptures have been distributed with needed bread for the body. Mr. Gates of Mardin reports that in one village a man said, after an earnest discussion: "It is nothing other than the words of this book which have sent us this aid." A Moslem at one village affirmed: "I know that the Protestants are the best of all the sects." "How do you know that?" said a bystander. "You are a Moslem. What do you know of the teachings of the Protestants?" The Moslem replied: "I know by one sign. If I go to a priest, he says to me, Give. If I go to a Moolah, he says to me, Give. If I go to an official or a friend, they say to me, Give. All say, Give. The Protestants alone say, Take. Their schools say, Take; their teachings say, Take; their charities say, Take. By this I know that they are the best." Mr. Gates reports that villages are asking for teachers, and that the evangelical helpers are honored wherever they go among the mountains.—*Missionary Herald.*

Women's Missionary Work.—The Women's Foreign Missionary Society of the Presbyterian Church in Canada reports $10,058 as the amount of last year's receipts. Its foreign work is thus summarized: Three schools for our own Indians in the Northwest, one girls' school in Formosa, six schools under the care of our ladies in Central India, six native teachers assisting in these schools, two Bible women, general missionary work in the hospital, villages and zenanas, three missionary teachers, one medical missionary, one lady ready for the work, one lady in Canada receiving medical education, donation for Trinidad.

—The money given by the women of the Presbyterian Church in the United States during the past sixteen years amounts to $2,150,000, representing the entire support of more than 200 women missionaries, 260 native Bible readers, and more than 150 schools.

—The Woman's Foreign Missionary Society of the M. E. Church just made to the quadrennial conference, is full of encouragement. The report covers the past four years.

The society now numbers 4,383 auxiliaries, with an annual membership of 115,228. The German work had fully justified the expectations of the originators and had grown constantly. The last report gave a total of 104 auxiliaries, with 2,694 annual members and 19 life members. The aggregate receipts of the last four years have been $658,898.77, an increase over the previous four years of $154,314.23.

—The Woman's Society of the American Baptist Missionary Society received, East, $55,380; West, $25,882.

—Reports of the Five Women's Foreign Missionary Societies of the Presbyterian Church for the year ending May 1, 1888, namely:

Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia: Receipts, $149,640, a gain of $19,821; Auxiliaries, 2,000, gain, 221; Missionaries, 133; Native Teachers and Bible Women, 91.

Woman's Presbyterian Board of Missions of the Northwest: Receipts, $82,472, gain, $15,412; Auxiliaries, 1522; Missionaries, 68; Native Teachers and Bible Women, 49.

Women's Board of Foreign Missions of the Presbyterian Church, New York: Receipts, $62,544, gain, $12,407; Auxiliaries, 900, gain, 76; Missionaries, 41; Native Teachers and Bible Women, 30.

Woman's Presbyterian Foreign Missionary Society of Northern New York: Receipts, $10,413; Auxiliaries, 118, gain, 14; Missionaries, 5; Native Teachers and Bible Women, 13.

Woman's Presbyterian Board of Missions of the Southwest: Receipts, $7,217, gain, 503; Auxiliaries, 47, gain, 8; Missionaries, 7.

Total receipts, $312,286, gain during the year, $48,143; Auxiliaries, 4,587, gain, 319; Missionaries, 254; Native Teachers and Bible Women, 83.

—The Fifteenth Annual Report of the Woman's Foreign Missionary Society of the Presbyterian Church of the Pacific Coast is an exceedingly interesting one. The receipts from all sources were $10,700.40.

—The Woman's Union Missionary Society of America has in Calcutta and the villages south of it 22 schools with 1,178 girls, and 114 zenanas in which are 130 regular pupils. A Bible lesson is given every day in the schools and at every visit in the zenanas.

—At the recent annual meeting of the Church of England Zenana Missionary Society it was stated that there had been good success at almost every station. The receipts for the year were $133,000. There are now at home nearly 900 associations, and upward of 500 working parties in support of the mission.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

WORLD-WIDE DISTRIBUTION OF THE BIBLE.

[Rev. John Wilkinson (London) has published a powerful tract with the above caption. We avail ourselves of his statistics relating to Bible distribution.—EDS.]

REV. JAMES JOHNSTON, in his "Century of Christian Missions," puts the population of the world at about 1,470,000,000: Protestants, 135,000,000; Greeks, 85,000,000; Papists, 195,000,000; Jews, 8,000,000; Mohammedans, 173,000,000; heathen, 874,000,000; altogether about 1,473,000,000 as the world's population at present. The Mohammedans and the heathen together make 1,047,000,000, besides about 11,000,000 of Jews. These 1,058,000,000 are unevangelized. Besides, there are millions of Greek Catholics and Roman Catholics as destitute of the Bible as are the Mohammedans and the heathen.

It is estimated that there are yet more than 3,000 languages and dialects into which the Holy Scriptures have never been translated.

At the head of the list of agencies for the distribution of the Bible is the British and Foreign Bible Society. According to the report of 1886 the issues of the Society were as follows:

From the Bible House, London: Bibles, 636,411; New Testaments, with or without Psalms, 1,190,891; Portions, 365,517. Total	2,192,819
From depots abroad: Bibles, 195,102; New Testaments, with or without Psalms, 625,295; Portions, 1,110,688. Total	1,931,085
Total for the year, of Bibles, New Testaments and Portions	4,123,904
Total portions, 1,476,205, divided by 32, and thus reducing them to whole Bibles, make 46,131; which brings out the following total of Bibles, New Testaments and Portions reduced to Bibles: Bibles, 831,513; New Testaments, 1,816,186; Portions, reduced to Bibles, 46,131. Total	2,693,830
The issues of the National Bible Society of Scotland for the same year, 1886, were as follows: Bibles, 154,450; New Testaments, 256,507; Portions, 234,705. Total	645,662
Total portions, 234,705, divided by 32, and thus reducing them to whole Bibles, make 7,335; which brings out the following total of Bibles, New Testaments, and Portions reduced to Bibles: Bibles, 154,450; New Testaments, 256,507; Portions reduced to Bibles, 7,335. Total	418,692
The issues of the Hibernian Bible Society for the same year were as follows: Bibles, 20,897; New Testaments, 25,362: Portions, 12,846. Total	59,105
Portions reduced to Bibles, 402, which with Bibles and New Testaments make a total of Bibles, New Testaments and Portions reduced to Bibles, of	46,661
The issues of the American Bible Society, as given in the report for the same year, were as follows: Bibles, 369,714; New Testaments, 598,515; Portions, 469,211. Total	1,437,440
Total Bibles, New Testaments and Portions reduced to Bibles	982,892

The report states that "there are at least twenty-five German Bible Societies. Some of them are very small." Only four or five occupy a prominent position. These are: (1) the Prussian Chief Bible Society, for the eight original provinces of Prussia; (2) the Würtemberg Bible Institute, for the kingdom of Würtemberg; (3) the Saxon Chief Bible Society, for the kingdom of Saxony; (4) the Nuremberg Bible Association, for the kingdom of Bavaria; and (5) the Berg Bible Society, on the Rhine. The circulation of the Prussian Chief Bible Society for 1885 reached 97,400 copies; 80,694 of them Bibles. None of these were issued by the British and Foreign Bible Society, but were additional. "The other four Societies mentioned put into circulation, in 1884—39,539, 20,731, 6,752 and 17,477 copies respectively. About one-half of these books were supplied by the British and Foreign Bible Society. The work of the remaining twenty Societies was limited in extent, and comprised but few of the British and Foreign Bible Society's books."

Now let us gather the sum total of Bible circulation by these German Bible Societies:

First we have the Prussian Society	97,400
Then we have the Würtemberg, Saxon, Nuremberg, and Berg Societies, altogether 84,499; from these we must deduct half, as reckoned to the British and Foreign Bible Society's issues—so these four Societies circulated	42,250
We put down for the other twenty small Societies a circulation of	60,350
This will make a total for the twenty-five Societies of	200,000

The Trinitarian Bible Society's report for 1887 says: "The circulation of Scripture during the past year has been as follows, in twenty languages":—

Bibles, 3,354; New Testaments, 11,038; Portions, 96,620. Total	111,012

Special sale of Hebrew New Testaments, 75,000; special grant of Hebrew New Testaments, 25,000..Total	100,000	
Total circulation, sales, and grants....		211,012
The Portions, 96,620 reduced to Bibles, by being divided by 32, make, in round numbers, 3,020; which with the Bibles, New Testaments, and special 100,000 of Hebrew New Testaments, make the total.....		117,412
Totals.		
British and Foreign Bible Society — Bibles, Testaments and Portions issued from the London House and from depôts abroad..	4,123,904	
The same total, with Portions reduced to Bibles.....		2,693,830
National Bible Society of Scotland—Bibles, Testaments and Portions	645,662	
The same total, with Portions reduced to Bibles.....		418,692
Hibernian Bible Society—Bibles, Testaments and Portions.....	59,105	
The same total, with Portions reduced to Bibles.....		56,661
American Bible Society—Bibles, Testaments and Portions.....	1,437,440	
The same total, with Portions reduced to Bibles.....		92,982
The twenty-five German Societies....		200,000
Trinitarian Bible Society—Bibles, Testaments and Portions.....	211,012	
The same total, with Portions reduced to Bibles.....		117,412
Grand total, including Bibles Testaments and Portions.	6,477,123	
The same total, with Portions reduced to Bibles..		4,459,487

Only *four-and-a-half millions of Bibles* are being produced a year, while the annual increase of the world's population is estimated at *twelve millions!*

BIBLE WORK IN CHINA IN 1887.

	Bib's	Testaments	Portions	Total
B. & F. Bible Soc.				
North China.....	194	790	75,228	76,212
Central "	173	839	83,652	84,664
South "	....	....	....	91,010
Total B. & F....	367	1,629	158,880	251,886
Scotch Bible Soc.				
North China.....	....	136	7,229	7,365
Central "	....	1,952	168,859	170,811
Total N. B. S. S..		2,088	176,088	178,176
Amer'n Bible Soc.				
Sales—Depot.....	80	689	713	1,482
" Missionaries.	120	2,082	29,932	32.134
" Colporteurs..	77	2,059	203,782	205,918
Donations—Depot..	35	121	1,145	1,301
" Missionaries.	48	899	9,837	10,784
" Colporteurs..	....	72	1,184	1,256
Total Am. B. S ..	360	5,922	246,593	252,875
Grand total, 1887...	727	9,639	581,561	682,937
Total, 1886.....	1,019	14,256	493,678	583,429

—*Chinese Recorder.*

PRESBYTERIAN MISSION OF NORTHERN BRAZIL.—STATISTICS FOR 1887.

Name of Church.	Members Received.	Children Baptized.	Elders.	Deacons.	S. S. Scholars.	Total Membership.	Total Baptized Children.	Native Preachers.	Native Helper.	Colporteur.	Candidates for Ministry.
Recife.....	7	6	1	..	25	58	39	..	..	..	..
Goyanna.....	17	7	1	1	..	32	29	1	..	..	1
Fortaleza.....	11	8	..	1	47	40	27	..	..	1	1
Mossoro.....	9	3	..	..	20	21	12	..	..	..	..
Parahyba	5	1	1	1	..	17	3	1	..	..	..
Maranham.....	11	3	..	..	16	26	15	..	..	1	..
Pao de Assucar.	18	17	..	..	..	18	17	..	1	..	..
Maceio.....	3	1	..	..	..	3	1	1	..	..	..
	81	46	3	3	108	215	143	3	1	2	2

Catholic and Protestant Converts.—Dr. Warneck, who also is a leading authority on mission matters, has compiled some statistics on the number of converts reported from Catholic and from Protestant societies. His summary is that the former reports 268,700 converts in Africa, 2,000,000 in Asia, 55,000 in Oceanica, 330,000 in America, or a total of 2,053,700. Protestant societies report 577,000 in Africa, 700,000 in Asia, 280,000 in Oceanica, and 688,000 in America, or a total of 2,245,700. Dr. Warneck remarks:

"I must confess that these figures surprised me. Considering the grand and imposing organization of the Catholic Church, the larger number of its missionaries, their rapid method of receiving into church communion larger numbers, and the great advantage enjoyed by the fact that they have been at the work many centuries before our work began, I had thought that numerically their mission success would vastly exceed that of the Protestants. Leaving out of consideration Asia, where chiefly those who are descendants of converts of earlier centuries in China and India swell the number in the Roman Catholic reports, it must be seen that everywhere else the mission work of the Evangelical Church is far in advance of that of the Roman Catholic."

—Mission work of the Catholic Church is in the hands of the Propaganda Society, In the periodical *Katholiscke Missionen* recently this Society makes its report for 1886.

According to this France furnished about two-thirds of the funds needed for the work, namely, 4,855,658 francs; Germany contributed 409,271 francs; Belgium, 358,767; Elsass and Lorraine, 286,987; Italy, 382,214; Great Britain, 166,319; Switzerland, 77,139; the Netherlands, 112,551; Spain, 97,522; Portugal, 47,249; Austria, 88,403; Hungary, 3,952; Bulgaria and Roumania, 500; Russia, 528; the Scandinavian countries, 847; Asia, 8,405; Africa, 35,373; North America, 100,928; Central America, 566; South America, 55,569; Australia, 14,519.

Jews.—From the *Hebrew Annual* we learn that France contains 600,000; Germany, 562,000, of whom 39,000 inhabit Alsace and Lorraine; Austria-Hungary, 1,644,000, of whom 688,000 are in Galicia and 638,000 in Hungary; Italy, 40,000; Netherlands, 82,000; Roumania, 265,000; Russia, 2,552,000 (Russian Poland, 768,000); Turkey, 105,000; Belgium, 3,000; Bulgaria, 10,000; Switzerland, 7,000; Denmark, 4,000; Spain, 1,900; Gibraltar, 1,500; Greece, 3,000; Servia, 3,500; Sweden, 3,000. In Asia there are 30,000 of the race. Turkey in Asia has 195,000, of whom 25,000 are in Palestine, 47,000 in Russian Asia, 18,000 in Persia, 14,000 in Central Asia, 19,000 in India, and 1,000 in China. In Africa 8,000 Jews live in Egypt, 55,000 in Tunisia, 35,000 in Algeria, 60,000 in Morocco, 6,000 in Tripoli, and 200,000 in Abyssinia. America counts 230,000 among her citizens, and 20,000 more are distributed in other sections of the transatlantic continent, while only 12,000 are scattered through Oceanica. The entire total of the Hebrew race on the surface of the globe is estimated at 6,300,000.

—The French Protestant missionaries among the Bassutos of southeastern Africa report for 1886–7 as follows:

Stations	17	(Same as previous year.	
Out-stations	89	Increase of	5
Native helpers	160	"	18
Marriages	109	"	14
Infant baptisms	822	"	64
Catechumens	2,245	"	337
Communicants	5,525	"	335
Total number adherents	7,770	"	672
Scholars	4,066	"	982

Congregational Statistics.

Churches :	whole number	4,404
"	new	246
"	gain in number	127
Members :	whole number	457,584
"	added on confession	41,156
"	" by letter	26,185
"	" total [189 not divided]	67,530
"	removed	38,644
"	apparent increase	28,886
"	gain [actual, comparing totals]	21,205
"	difference [due to inaccurate reports]	7,681
Baptisms :	adult	20,123
"	infant	11,966
Families reported		268,775
Sunday-schools,	members	551,691
"	gain in members	29,704
"	average attendance	324,719
"	united with the church from	18,399
"	benevolent contributions of	$162,012

BENEVOLENT CONTRIBUTIONS OF THE CHURCHES:

For the year 1887 only	$2,095,485
Increase over 1885	418,275
Of which for Foreign Missions	319,404
" " Education	221,237
" " Church Building	122,590
" " Home Missions	436,577
" " A. M. A.	151,698
" " Sunday-schools	28,986
" " New West	43,960
" " Ministerial Aid	9,133
" " Other objects	737,731
Legacies paid	329,663
Home Expenditures	5,078,980
" " Increase	1,100,755

—*Congregational Year-Book for 1888.*

American Baptist Missionary Union.

RECAPITULATION.

The Burman Mission.—51 missionaries, 16 men and 35 women (including wives of missionaries); 13 ordained and 39 unordained native preachers; 21 churches, 1,686 members, 150 baptized in 1887.

The Karen Mission.—47 missionaries, 15 men and 32 women; 10 ordained and 351 unordained native preachers; 494 churches, 26,008 members, 1,877 baptized in 1887.

The Shan Mission.—6 missionaries, 2 men and 4 women; 7 unordained native preachers; 2 churches, 42 members, 1 baptized in 1887.

The Kachin Mission.—2 missionaries, 1 man and 1 woman; 2 ordained and 1 unordained native preachers; 3 churches, 39 members, 3 baptized in 1887.

The Chin Mission.—5 missionaries, 2 men and 3 women; 15 ordained and 16 unordained native preachers; 7 churches, 174 members, 52 baptized in 1887.

The Assamese Mission.—9 missionaries, 3 men and 6 women; 2 ordained and 9 unordained native preachers; 15 churches, 786 members, 37 baptized in 1887.

The Garo Mission.—4 missionaries, 2 men and 2 women; 5 ordained and 6 unordained native preachers; 10 churches, 986 members, 165 baptized in 1887.

The Naga Mission.—8 missionaries, 4 men and 4 women; 5 unordained native preachers; 3 churches, 70 members, 6 baptized in 1887.

The Telugu Mission.—44 missionaries, 19 men and 25 women; 56 ordained and 137 unordained native preachers; 52 churches, 68,629 members, 2,321 baptized in 1887.

The Chinese Mission.—30 missionaries, 12 men and 18 women; 7 ordained and 33 unordained native preachers; 19 churches, 1,566 members, 51 baptized in 1887.

The Japan Mission.—25 missionaries, 8 men and 17 women; 5 ordained and 21 unordained native preachers; 11 churches, 770 members, 211 baptized in 1887.

The Congo Mission.—28 missionaries, 17 men and 11 women; 4 churches, 246 members, 191 baptized in 1887.

European Missions.—972 preachers; 654 churches, 66,146 members, 5,532 baptized in 1887.

In the missions to the heathen there are 60 stations and 831 out-stations. Including those now absent from their fields, there are 262 missionaries, including 159 single women and 84 wives of missionaries.

In all the missions there are 262 missionaries (including lay evangelists), 1,798 preachers, 1,296 churches, and 127,208 members; 10,602 were baptized in 1887.

Increase from last year.—14 missionaries, 31 churches, 3,678 members.—*Seventy-fourth Annual Report.*

Facts Concerning the College Department of Young Men's Christian Associations of North America.

231 college associations are in existence.
41 have been organized within the year.
179 have an aggregate membership of 9,853.
203 have an active membership of 8,699.
174 have an associate membership of 2,240.
177 have 2,570 members serving on committees.
143 expend annually $6,067.
4 have buildings; Princeton, valued at $20,000; Hanover, $1,000; Toronto University, $7,000, and Yale University, $50,000.
59 have rooms devoted exclusively to their use.
54 have furniture valued at $20,732.
18 have libraries of 3,655 volumes, valued at $3,577.
27 had 101 lectures during the year, and 68 had 144 sociables.

RELIGIOUS MEETINGS.

87 report 93 Bible classes, with a total average attendance of 1,688.
59 report 99 training classes, with a total average attendance of 1,024.
188 report 198 prayer-meetings, 147 of which have a total average attendance of 3,993.
84 report gospel meetings, 50 of which have a total average attendance of 1,481.
23 report song services, 13 of which have a total average attendance of 394.
80 report missionary meetings.
3 report daily prayer-meetings.
19 report 21 cottage or neighborhood prayer-meetings.
8 report meetings in almshouses, jails and hospitals.
18 report 27 Sunday-schools conducted in their members.
137 associations observed the day of prayer for colleges the last Thursday in January, 1886.
131 observed the day of prayer for young men, the second Sunday in November.
200 report 31,420 young men as students in their colleges.
157 report 9,956 young men, students of their colleges, as members of evangelical churches.
150 report 1,746 professed conversions during the year.
161 report that 2,750 students in their colleges intend to enter the ministry.
48 report that 135 of these have been converted since entering college.
24 report that 36 of these have been converted the past year.
19 report that 64 have been influenced in their decision for the ministry by the work of the College Association.
59 report that 126 students in their colleges intend to be foreign missionaries.
4 report that 5 of these have been converted the past year.
3 report that 16 of these have been influenced in their decision for the foreign field by the missionary department of the College Association.

— The International Committee of Young Men's Christian Associations at 40 East 23rd street, New York, has just issued the Association "Year-Book for 1888." There are now, according to this annual report, 1,240 associations in America, and 3,804 in the world. The American associations have a membership of 170,000; they own buildings valued at $5,609,265, and have a total net property of $7,261,658; last year they expended $1,181,338 in local work, and $104,949 in general work. 752 men are devoting their entire time to the local, State and international work as secretaries and assistants; there are 23 State committees that employ one or more traveling secretaries, and the International Committee's secretarial force numbers 14. 77 of these associations are engaged specially in work among railway men; 10 among German-speaking young men; 273 are in colleges; 29 are colored and 18 Indian. 226 associations report educational classes in from one to fifteen branches of study; 287 report special attention to physical culture through gymnasiums and out-door sports; 398 Bible classes, 367 Bible training classes, and 661 weekly prayer-meetings are among the services for young men only, which are reported.

—In heathen countries Protestants occupy 500 separate mission fields, containing 20,000 mission stations, supplied by 40,000 missionaries. In these 20,000 mission stations there are 500,000 Sabbath-school scholars, an average of 25 to each station. In the 20,000 Protestant mission stations there are 1,000,000 of native communicants, or an average of 50 to each station. There are also 2,000,000 of adherents who are friends of the evangelical faith and hearers of the gospel preached from the Bible, an average of 100 to each station. Including all classes, there are now identified with Protestant Christian missions 3,500,000 persons, served by 40,000 missionaries. The nationalities friendly to Protestant Christianity, or nominally Christians, contain a population of about 150,000,000, or *one-ninth* of the whole population of the earth, covering 14,000,000 of square miles, or one-fourth of the whole geographical surface of the globe. The Greek and Roman Catholic churches cover 18,000,000 square miles in nations friendly to them or dominated by them, and have 250,000,000 of adherents. The Mohammedans have a following of about 200,000,000 nominally. Strictly pagan countries, therefore, have yet a population of *one billion* souls who are not reached by Mohammedan, Catholic, Greek or Protestant churches.

—Statistical tables in the Baptist Year-Book show the total number of members in the 31,891 Baptist churches to be 2,917,315, indicating a gain of 184,745 members during the year. The number of baptisms reported is 158,373, which is 2,995 more than were reported a year before.

—"The Presbyterian Church of the United States, all branches, have over 15,000 churches, 11,500 ministers, 1,500,000 members, and expends annually in her work $16,000,000; has also 46 colleges, with 5,000 students; 20 theological seminaries, with 1,900 students; 34 female seminaries, with 4,000 pupils."—*Dr. G. P. Hays.*

—The statistics presented at the last International Sunday-school Convention show that while there are in the Sunday-schools of our country and the Dominion of Canada seven million children and youth, there are more than nine million outside of the Sunday-school. Dr. Worden stated that of this number 800,000 are in New York State, 575,000 in Pennsylvania, 440,000 in Ohio, 365,000 in Kentucky, 340,000 in Indiana, 600,000 in Illinois, 550,000 in Missouri, 228,000 in

Kansas. In three years the gain in Sunday-school membership has been nearly 500,000; but this is small, compared with the gain in our population, which increases more rapidly every year.

—The Welsh Calvinistic Methodists embrace 1,220 churches, 129,000 members, 1,012 ministers, and 1,450 Sabbath-schools, with home and foreign missionary societies.

—The German Evangelical Lutheran Church Synod embraces 246 ministers, 387 congregations, and 38,000 members, 219 parochial schools, and an average yearly attendance of 6,427.

—The African Methodist Episcopal Church, whose General Conference recently in session at Indianapolis, reports a membership of 403,351, and the total of money raised for all purposes during the year 1887 as $1,064,569. There are 3,394 churches and 660 parsonages, valued at $5,340,889. There are 17,009 stewards, 14,190 stewardesses, and 14,778 class-leaders.

The statistics of the United Presbyterian Church for the present ecclesiastical year are:

	1887.	1888.
Total membership	94,641	98,991
Total congregations	885	907
Total pastoral charges	678	708
Total contributions	$977,860	$1,019,937

—According to the Year-Book of the Disciples of Christ for 1888, they have 6,427 churches, 620,000 communicants, 4,500 Sunday-schools, with a membership of 318,000, and a teaching force of 33,340; number of preachers 3,203. The value of church property is $10,368,361.

—In Germany and Switzerland there are eighteen foreign missionary societies, with between 522 and 550 missionaries in the field, and with an income of about $720,000. The particular circumstances of their origin, no doubt, account for this state of things, but it certainly ought now to be possible to consolidate the smaller societies, and thus save the expense of so many different officials.

—Mr. David McLaren has made a careful examination and analysis of the home contributions of four great missionary societies and of the British and Foreign Bible Society during the fifty years of the present reign. The annual average amount of the five societies for the last ten years was £556,631, shown as follows:

Baptist Missionary Society	£57,229
Wesleyan Missionary Society	109,433
Church Missionary Society	193,670
London Missionary Society	80,742
British and Foreign Bible Society	109,557

The total contributions for the fifty years were £10,798,160, being about the amount spent on drink in this country in sixty days. One feature brought out by the examination is that, when a large sum has been raised for a special object, the income of succeeding years has not suffered in consequence.

—The Roman Catholic Propaganda of the Faith in foreign parts was organized in Lyons, France, in 1822. Since that time it has received an aggregate of 220,000,000 francs, mainly in small amounts. Its receipts during the past year were 6,648,000 francs, of which 4,350,000 were drawn from France.

—According to the Directory of the Roman Catholic Church for 1888, there are, in England and Wales, 2,314 Catholic priests to 1,728 in 1875, and these preside over 1,304 churches, chapels and stations. Scotland has 5 bishops, 324 priests and 237 churches and chapels. The Roman Catholic population in 1887 is given as 1,354,000 in England and Wales, 326,000 in Scotland, 3,961,000 in Ireland. Together with the colonies, the number of Catholics under British rule is 9,682,000.

—New England Catholic statistics count up as follows: Priests, 906; seminarians, 233; churches, 602; chapels and stations, 133; colleges, 7; academies, 38; parochial schools, 205; pupils, 69,105; charitable institutions, 36; Catholic population, 1,185,000. This estimate is based on the reports of the parish priests to their ordinaries. It is rather under than over the figures. Exceeding care is taken in making this census. Estimations are generally based upon baptisms, marriages, etc., which yield a certainty on the safe side, but which exclude that host of Catholics who hold their religion loosely, who seldom attend church, who frequently neglect to have their children baptized, yet who are substantially Catholics, if anything, and who sometimes, sooner or later, return to the faith of their fathers. There are at least a million and a half Catholics in New England. It has been asserted, without contradiction, that over half the population of Boston are Catholics.—*Catholic Review.*

—In 1881 the 1,200 members of the United Presbyterian Board in Egypt—most of them very poor men and women—raised more than $17 each, for the support of churches and schools. Look on this picture, then on that. Christians in America give 50 cents each to missions. Christians in poor Egypt give $17 each for missions, and yet America is considered a Christian nation!—*Presb. College Journal.*

—The wealth of church members in the United States of America in 1880 was 8,723 million dollars. Of this one-sixteenth of one per cent. or one dollar out of $1,586 is given in a year for the salvation of eight hundred million heathen.

—It is difficult so learn the statistics of Jerusalem. Probably as reliable information as can be secured is given by the *Bote aus Zion*, a carefully edited German Protestant quarterly, published in the Holy City. The Mohammedans number about 9,000, the Jews 18,000, and the Christians 7,000, making a total of 34,000. The Jews generally claim more, making the estimate as high as 30,000.

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